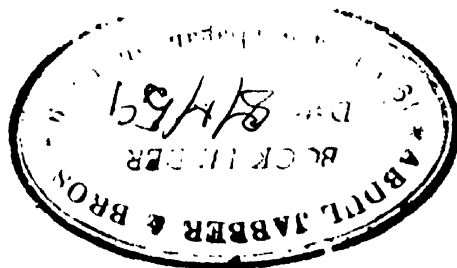


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**The Ramakrishna Mission
Institute of Culture, Calcutta**

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CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE
SUPERVISION OF

SIR E. DENISON ROSS, Kt., C.I.E., PH.D.

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME VI.
HISTORY

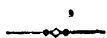
Prepared by
MAULAVI ABDUL MUQTADIR
Khan Sahib

PATNA
SUPERINTENDENT GOVERNMENT PRINTING, BIHAR AND ORISSA

1918

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PREFACE.



THE sixth volume of the Catalogue of Persian and Arabic manuscripts in the Bankipur Library deals with historical works, arranged under the headings shown in the table of contents. When in 1914 Dr. E. D. Ross left India, he asked me to take over the supervision of the work that he had first set on foot eleven years earlier. The first seventy-three pages of the volume were seen and corrected by him in print; for the remainder I am responsible.

Of the manuscripts here described the following deserve particular attention :—

No. 449. Bal'ami's translation of 'Tabari's history, dated A.H. 740.

No. 455. Aḥmad bin Muḥammad Faṣīḥ-ul-Khawâfi's *Mujmal-i-Faṣīḥi*.

No. 463. Khwând Amīr's *Khulāṣat-ul-Akḥbār*, copied 25 years after the author's death.

No. 468. Mas'ûdî bin 'Uṣmân Kûhistânî's *Târikḥ-i-Abu'l-Khayr Khânî*, dated A.H. 999.

No. 484. Translation of Sa'îd bin Mas'ûd-ul-Kâzarûnî's history of Muḥammad, dated A.H. 841.

No. 504. Copy of Mukḥtâr's history written by the calligrapher Murshid-ul-Kâtib of Shīrâz, dated A.H. 947.

It should be mentioned here that the Catalogue owes much to the liberality of the Government of Bihar and Orissa, who made it possible for the compiler to visit distant libraries and inspect other collections. Indeed without that privilege it is hard to see how the

work could have progressed at all ; for there is not yet in Muhammadan India the fraternity of scholarship, nor yet the requisite learning, which makes possible that organisation and exchange of knowledge which in Europe we have come to expect and demand. That this confidence and generosity were not misplaced, Maulavî 'Abd-ul-Muqtadir's latest volume will abundantly prove.

A. F. SCHOLFIELD.

CALCUTTA, *June* 21, 1918.

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ERRATA.

- page 33, line 4, "De Guignes" *should be* "De Guignes."
- „ 35, „ 7, "noticed above" *should be* "see No. 455."
- „ 38, „ 32, "A.H. 936 = A.D. 1529" *should be* "A.H. 963 = A.D. 1556."
- „ 42, „ 2, "آذر بايجان" *should be* "آذربايجان"
- „ 140, „ 31, "transcription of the copy" *should be* "composition of the work."
- „ 141, „ 12, "الثعلبي" *should be* "الشعبي"

PERSIAN MANUSCRIPTS.

GENERAL HISTORY.

No. 449.

fol. 254; lines 23; size $14 \times 9\frac{1}{2}$; $11 \times 7\frac{1}{2}$.

تاریخ طبري

TÂRÎKH-I-TABARÎ.

VOL. I.

An exceedingly valuable and old copy, dated A.H. 740 = A.D. 1339, of the Persian translation of Abû Ja'far Muḥammad bin Jarîr bin Yazîd-ut-Ṭabarî's well-known general history, made by Abû 'Alî Muḥammad bin Muḥammad bin 'Abd Ullah ul-Bal'amî, ابو علي محمد

بن محمد بن عبد الله البلعمي, in A.H. 352 = A.D. 963.

Hâj. Khal., vol. ii., p. 136, says that Ṭabarî (who was born at Âmul, in Ṭabaristân, in A.H. 224 = A.D. 838, and died in Bagdâd, A.H. 310 = A.D. 921) brought down the annals to A.H. 309 = A.D. 921, and entitled it تاريخ الامم والملوك (Brockelmann, vol. i., p. 142, calls it "K. Akhbâr-ur-Rusul wal-Mulûk"), and that the history of Ṭabarî which is now extant is an abridgment by Ṭabarî himself from his original work, which, according to Ibn-i-Subkî, as stated by Hâj. Khal., *ib.*, consisted of thirty thousand folios. According to Morley, p. 17, Ṭabarî composed the work about A.H. 300 = A.D. 912, while Hâj. Khal., *ib.*, gives us a more precise date of the composition, viz., A.H. 309 = A.D. 921.

VOL. VI.

The translator, Abū 'Alī Muḥammad bin Muḥammad ul-Bal'ami, belonged to a noble and learned family of Bal'am, a town in Asia Minor. His father, Abul Faḍl Muḥammad bin 'Abd Ullah ut-Tamimī ul-Bal'ami, ابو الفضل محمد بن عبد الله التميمي البلعي, was the wazir of Amīr Ismā'il, the well-known founder of the Samanide dynasty, who died in A.H. 329 = A.D. 940. The translator, like his father, held the influential office of wazir under the Samanide prince Amīr Abū Ṣāliḥ Maṣṣūr bin Nūḥ bin Naṣr bin Aḥmad us-Sāmānī, who reigned from A.H. 350-366 = A.D. 961-976. In A.H. 352 = A.D. 963 this prince, through his agent Abū Ḥasan Fā'iq, ordered his wazir, the aforesaid Bal'ami, to translate the Arabic chronicle of Ṭabari into Persian.

The translator has introduced new headings, and has to a great extent altered the arrangements of the original. He has divided the work into chapters, فصل, of greater or less length, and has, for the most part, observed the chronological order, thus recording the contemporary events in a systematic order. The Isnāds, or enumerations of vouchers, and almost all the Arabic verses have been omitted, and, although much new matter has been added, he has greatly abridged the original.

According to Hāj. Khal., *ib.*, the history was continued by Abū Muḥammad 'Abd Ullah bin Muḥammad ul-Fargānī, ابو محمد عبد الله بن محمد الفرغاني, who entitled the continuation الصلة, and also by Abul Ḥasan Muḥammad bin 'Abd-ul-Malik bin Ibrāhīm bin Aḥmad ul-Hamadānī, ابو الحسن محمد بن عبد الملك بن ابراهيم بن احمد الهمداني, who died in A.H. 521 = A.D. 1127.

Bal'ami's version of Ṭabari's history may be considered as one of the oldest works in the modern Persian language.

The *Tārīkh-i-Ṭabari* has lately been edited in four volumes in the Nawal Kishor Press, Lucknow. An Osmanli Turkish translation of Bal'ami's Persian version was printed in Constantinople in A.H. 1260, and is described by Dr. G. Rosen in the *Z. D. M. G.*, vol. ii., pp. 159-187; and an Oriental Turkish translation, written in A.H. 928 = A.D. 1521, is mentioned by Kosegarten in his *Tabaristanensis Annales*, p. 10. A French translation by M. Hermann Zotenberg was published in four volumes, with a reprint, in the first volume, pp. 1-355, of M. Dubeux's translation (ed. 1836).

Accounts of Bal'ami's version will be found in the "avertisements" of Zotenberg and Dubeux. See also Hāj. Khal., *ib.*; Kosegarten's *Tabaristanensis Annales*, 1831; Præfatio, pp. 10, 11; St. Petersburg Catalogue, pp. 260-264; Rieu, i., p. 68; W. Morley, pp. 17-21; G. Flügel, vol. ii., p. 64; Sprenger, *Journal of the Asiatic Society*, Bengal, vol. xvii., part ii., pp. 437-471; Ethé, *Bodl. Lib. Cat.*, Nos. 2-13; Ethé, *India Office Lib. Cat.*, Nos. 2-13, etc.

The two volumes of the work bring the history down to the reign of Khalifah al-Mu'tasim Billah (A.H. 218-227 = A.D. 833-842), after which follows an abridged account of his successors down to al-Mustazhir Billah (A.H. 487-512 = A.D. 1094-1118). The present volume begins with the creation of the world and comprises the whole *historia-anti-islamica*.

The Arabic prefaces noticed in Rien, i., p. 68, are not found in this copy. It opens thus, with a short Persian preface:—

مباس و افرین مر خدایرا کامکار و کامران و آفریننده زمین
و آسمان . . . نه الباز و نه دستور نه یار و نه زن و فرزند همیشه
بود و همیشه باشد الخ

The names of the author, the translator, and the Samanide prince occur in the preface, which is followed by آغاز سخن, or beginning of the history:—

بدانکه چنین گویند ارسطاطالیس و بقراط و ان استادان که بوزه
اند الخ

This volume ends with the accession of Yazdajird bin Shahr-i-Yâr (the Isdigerotes III. of the Greeks), the last king of the Sasanian dynasty, which ruled Persia for four hundred and fifteen years, and the translator says here, that as the account of Yazdajird and his wars is long, he will deal with it under the caliphate of 'Umar:—

حدیف یزدجرد و حربهای او بسیار است و اندر خلافي عمر
گفته شود —

No. 450.

fol. 175 (original folios 255-530); lines and size same as above.

VOL. II.

The continuation of the above.

This volume begins with the history of the prophet Muhammad, with a genealogy on fol. 255^b:—

Beginning:—

اِخْبَارُ بَيْغِبَرِ مَا مَعْدُ مُصْطَفَى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The account in this volume extends to the reign of the Khalifah al-Mu'tasim Billāh (A.H. 218-227 = A.D. 833-841) after which follow the abridged accounts of his successors down to al-Mustazhir Billāh, as follows:—

Wāsiq, A.H. 227-232 = A.D. 841-846.
 Mutawakkil, A.H. 232-247 = A.D. 846-861.
 Muntasir, A.H. 247-248 = A.D. 861-862.
 Musta'in, A.H. 248-251 = A.D. 862-865.
 Mu'tazz, A.H. 251-255 = A.D. 865-868.
 Muhtadi, A.H. 255-256 = A.D. 868-869.
 Mu'tamid, A.H. 256-279 = A.D. 869-892.
 Mu'tadid, A.H. 279-289 = A.D. 295-901.
 Muktafi, A.H. 289-295 = A.D. 901-907.
 Muqtadir, A.H. 295-320 = A.D. 907-932.
 Qāhir, A.H. 320-322 = A.D. 932-933.
 Rādi, A.H. 322-329 = A.D. 933-940.
 Muttaqi, A.H. 329-333 = A.D. 940-944.
 Mustakfi, A.H. 333-334 = A.D. 944-945.
 Muṭi', A.H. 334-363 = A.D. 945-973.
 Ṭā'i, A.H. 363-381 = A.D. 973-991.
 Qādir, A.H. 381-422 = A.D. 991-1030.
 Qā'in, A.H. 422-467 = A.D. 1030-1074.
 Muqtadi, A.H. 467-487 = A.D. 1074-1094.
 Mustazhir, A.H. 487-512 = A.D. 1094-1118.

Both the volumes are written in clear bold Naskh, on fine thick paper, with the headings in red. The *Dāls* are generally marked with diacritical points.

The colophon is partly destroyed by worms; but fortunately the date of transcription of the copy is not spoiled. It reads thus:—

تمت من شهر صفر ختم بالخير لسنة اربعين و مبعماية . . .

No. 451.

foll. 352; lines 17; size $9\frac{3}{4} \times 6\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

طبقات ناصري

ṬABAQÂT-I-NÂSIRÎ.

A general history from the earliest times to A.H. 658 = A.D. 1259, by Abû 'Umar 'Uṣmân bin Muḥammad ul-Minhâj bin Sirâj ul-Jâzajânî. In the preface of the present copy the name of the author occurs thus—

ابو عمر بن عثمان بن محمد المنهاج الجوزجالي

Beginning:—

الصد لله الاول الذي لا ابتداء لوجوده الآخر الذي لا انتهاء
لوجوده الخ

From some passages in which the author, in the course of his narration, refers to himself and his family, we can gather the following facts:—

His ancestor in the third degree, Imâm 'Abd-ul-Khâliq, came from Jâzajân (between Merv and Balkh) to Ġaznî during the reign of Ibrâhîm, and married one of the forty daughters of this king. Of this union a son was born, who was named Ibrâhîm. His son Maulânâ Minhâj-ud-Dîn 'Uṣmân was the grandfather of the present author. Minhâj-ud-Dîn 'Uṣmân was an eminent scholar, and was commonly called Imâm Auḥad of Bukhârâ. After his return from Mecca, Minhâj-ud-Dîn 'Uṣmân settled in Sistân in the reign of Shams-ud-Dîn Muḥammad, king of Nîmrâz. The author's father, Maulânâ Sirâj-ud-Dîn Minhâj, who is spoken of by the author as the wonder of the age and the most eloquent man of Persia, was appointed Qâdî of the army of Hindûstân by Sultân Mu'izz-ud-Dîn Muḥammad bin Sâm in A.H. 582 = A.D. 1186. Subsequently Sirâj took up his residence in Firâzkûh, from which place Sultân Bahâ ud-Dîn Sâm called him to Bâniyân and made him Qâdî and Khaṭîb of his kingdom. Although the author does not give us the date of his birth, yet when he says that he was eighteen years of age when he witnessed the slaying of Malik Rukn-ud-Dîn Mahmûd in Firâzkûh in A.H. 607 = A.D. 1210, we can conclude that he was born in A.H. 589 = A.D. 1193. He was brought up in the Haram of the princess Mâh-i-Mulk, who was a foster-sister of his mother and a

daughter of Sultān Ġiyāṣ-ud-Dīn Muḥammad bin Sām. From Ġūr he was twice sent to Nimrūz as an envoy to Sultān Taj-ud-Dīn Niyātigīn in A.H. 622 = A.D. 1225 and A.H. 623 = A.D. 1226 respectively. He came to India in A.H. 624 = A.D. 1227, during the reign of Sultān Nāṣir-ud-Dīn Qabāḥah, and in the same year was placed in charge of the Madrasah-i-Firūzi at Uḥh. In the year following, when Qabāḥah was overthrown by Sultān Shams-ud-Dīn Īltamish, the author followed the conqueror to Dihlī, where he arrived in Ramaḍān, A.H. 625 = August, 1228. In A.H. 629 = A.D. 1231 he followed Īltamish to the siege of Gwalior, where he was first appointed a court preacher, and subsequently was entrusted with the highest offices of the law, which, however, he gave up on the approach of Queen Rāḍiyah's army in A.H. 635 = A.D. 1237. After the death of this accomplished but ill-starred queen, Minhāj returned to Dihlī and attached himself to the service of her successor Bahrām Shāh as a court preacher, and in A.H. 639 = A.D. 1242 was made Qāḍī of the whole territories under Bahrām Shāh. Towards the end of the same year, when Bahrām Shāh was deposed and slain, the author resigned his services. In A.H. 640 = A.D. 1243 he came to Lakhnautī, and after staying there for two years returned to Dihlī where he arrived early in the following year, and shortly after was appointed master of the Nāṣiriyaḥ College and was also made Qāḍī of Gwalior. Minhāj received many high honours from Sultān Nāṣir-ud-Dīn Maḥmūd (A.H. 644-664 = A.D. 1246-1265) and from the distinguished and accomplished Ġiyāṣ-ud-Dīn Balban, who entrusted the author with several high and responsible offices and honoured him with the title of Ṣadr-i-Jahān. Shaykh 'Abd-ul-Ḥaqq Dihlawī, in his Akhbār-ul-Akhyār, p. 90, speaks of Minhāj as a great scholar and an ardent mystic, and says that the celebrated saint Shaykh Nizām-ud-Dīn Auliya attended the author's lecture every Monday.

The author dedicated the present work to his patron Sultān Nāṣir-ud-Dīn Maḥmūd, the youngest son of Sultān Īltamish. This Nāṣir-ud-Dīn Maḥmūd must not be confounded with the eldest son of Īltamish, who was also called Nāṣir-ud-Dīn Maḥmūd and died in A.H. 626 = A.D. 1228. The author commenced the composition in A.H. 657 = A.D. 1259 and completed it in the month of Shawwāl, A.H. 608 = A.D. 1260.

The work is divided into the following twenty-three sections called Tabaqāt:—

I.

Prophets and Patriarchs, with a history of Muḥammad to the day of his death, fol. 3^b. Fol. 3^a, containing the first portion of the account of Ādam, is left blank.

II.

The first four Khalīfs, the sons of 'Alī and the Mubashshars, or the ten favoured companions of the prophet, fol. 36^b.

III.

The Khalifs of the Banû Umayyah, fol. 46^a.

IV.

The Khalifs of the Banû 'Abbās, fol. 51^a.

V.

Not numbered as Tabaqah, but is introduced by ذكر ملوك عجم. It contains the history of the early kings of Persia down to the rise of Islāmism, comprising the Pishdādians, the Kayânians, the Ashkânians, the Sāsânians, and the Akâsirah, fol. 65^a.

VI.

The Tubba's and the Kings of Yaman, fol. 89^a.

VII.

The Tāhiris, fol. 97^a.

VIII.

The Şaffāris, fol. 100^b.

IX.

The Sāmānis, fol. 103^a.

X.

The Daylamis, fol. 111^b.

XI.

The Subuktigînis, fol. 114^a.

XII.

The Saljûqis, fol. 124^b.

XIII.

The Sanjaris, fol. 137^a.

XIV.

The Kings of Nîmrûz and Sijistân, fol. 140^b.

XV.

The Kurdi~~sh~~ Kings, fol. 147^a.

XVI.

The Khwārazmshāhis, fol. 154^b.

XVII.

The Shansbānis and Kings of Ġūr, fol. 167^a.

XVIII.

The Shansabāniyah Kings of Ṭukhārīstān, fol. 210^a.

XIX.

The Shansabāniyah Kings of Ġaznah, fol. 214^a.

XX.

The Mu'izzī Kings of Hindūstān, fol. 226^a.

XXI.

The Shamsī Kings of Hindūstān, fol. 238^a.

XXII.

The Shamsī Maliks, or the vassals and eminent men who served under the Shamsī Sultāns, fol. 264^b.

XXIII.

Disaster to Islām and invasion of the infidels, fol. 306^b.

Some folios towards the end of the MS. are missing, and on comparing with the Calcutta edition of the text it is found that the contents, covering about twenty pages (Cal. edn., pp. 433-453), are wanting here. The copy breaks off with the words:—

و بر سبیل عجلت باز گشتند — چون خبر بلشکر گاه مغل

رسید . . .

On the margins of foll. 3^b-4^b and 14^a-60^a some confused accounts of the battle of Karbalā are given.

For other copies of the Ṭabaqāt-i-Nāsirī, see Rieu, i., p. 72; Morley, *Descriptive Cat.*, p. 21; Ethé, *Bodl. Lib. Cat.*, No. 16; Ethé, *Ind. Office Lib. Cat.*, No. 14; J. Aumer, p. 67. See also Elliot, *History of India*, ii., p. 259.

The Ṭabaqāts xi., xvii.-xxii., relating to the History of India, have been edited by Capt. W. Nassu Lees, in the *Bibliotheca Indica*, Calcutta, 1864. An English translation of the entire work except the first six

Ṭabaqāts, by Major H. G. Raverty, has been printed for the same series, London, 1873-1876.

The MS. is written in minute *Naskh*.

Not dated, apparently 16th century.

No. 452.

fol. 295; lines 15; size 8 × 5; 6½ × 4.

تاریخ بناکیتی

TÂRĪKH-I-BANÂKITĪ.

A general history of the world from the earliest times to the accession of Sultān Abū Sa'īd, A.H. 717 = A.D. 1317, abridged, as the author himself says, from the *Jāmi'-ut-Tawārikh* of Rashīd-ud-Dīn Faḍl Ullah, who was born at Hamadān, A.H. 645 = A.D. 1247, composed his work only seven years before the present work in A.H. 710 = A.D. 1310, and was executed in A.H. 718 = A.D. 1318.

General Briggs, in his translation of Firīshṭah's preface, and some other European writers, e.g. Mr. James Fraser, in his Catalogue of Oriental MSS., call the work "*Târīkh-i-Binâ-i-Gîti*," or *Binâ-Gîti*, which would lead one to think that they considered the title to bear the meaning of "History of the foundation of the world," while as a fact the correct title, *Târīkh-i-Banâkiti*, means the history of *Banâkiti*, by which name the author is better known.

The full title of the work, as given in the preface, is روضة اولي الالباب في تواريخ الاكابر و الانساب. The author, Abū Sulaymān Dā'ūd bin Abī'l Faḍl Muḥammad ul-Banâkiti, surnamed *Fakhr Banâkiti*, ابو سليمان داؤد بن ابي الفضل محمد البناکیتی معروف به، with several variations in name and genealogy, for which see Morley, Descriptive Catalogue, p. 25, was a poet as well as an historian, and received from Sultān Gazān Khān (A.H. 694-703 = A.D. 1295-1304) the title of *Malik-ush-Shu'arā* in A.H. 710 = A.D. 1310.

Verses in praise of the above-named Sultān, as well as his two successors Ḳhājātū (A.H. 703-716 = A.D. 1304-1316) and Ābū Sa'īd (A.H. 716-736 = A.D. 1316-1335), are not uncommon in the present work. He is commonly called *Fakhr-ud-Dīn Banâkiti*, فخر الدين بناکیتی (in the *Nigârīstan*, fol. 5^a, noticed below, he is called فخر الدين داؤد فناکیتی),

on account of his having been born in Banâkit or Fanâkit, a town in Mâwarâ-un-Nahr, also called Shâsh, and in modern times Tâshkand. His elder brother, Sayyid Nizâm-ud-Dîn 'Alî, was a very pious Darwish and died in Tabriz, A.H. 699 = A.D. 1299. The author completed the present work on the 25th of Shawwâl, A.H. 717 = A.D. 1317, December 31, and dedicated it to Sultân Abû Sa'id, the ninth Mongol King of Persia.

Beginning:—

الحمد لله حق حمده و الصلوة علي خير خلقه محمد و آله
اجمعين الخ

The work is divided into the following nine sections called Qisms:—

I.

Prophets and Patriarchs, fol. 3^b.

II.

Kings of Persia from Kayûmurş to Yazdajird, fol. 14^a.

III.

Genealogy and history of Muḥammad, the Khalifahs of Banû Umayyah and the Khalifahs of Banû 'Abbâs, to the death of Al-Musta'ṣim Billâh in A.H. 656 = A.D. 1258, fol. 39^a.

IV.

Kings of Îrân who reigned during the time of the Abbasides, fol. 122^a.

V.

History of the Jews from Moses to Zedekiah, fol. 138^a.

VI.

History of the Christians and Europeans from Christ to author's time, fol. 157^a.

VII.

History of the Hindus to Sultân 'Alâ ud-Dîn Muḥammad Shâh Khilji, fol. 182^a.

VIII.

History of the Chinese, fol. 198^b.

IX.

History of the Mughals from Chingiz Khân to the accession of Sultân Abû Sa'id, in A.H. 717 = A.D. 1317.

For further details see Morley, Descriptive Catalogue, pp. 25-28; Rieu, i., p. 79; Elliot, Bibliographical Index, p. 70, and History of India, vol. iii., p. 55; G. Flügel, ii., p. 61; Ethé, Bodl. Lib. Cat., Nos. 24 and 25; Ethé, Ind. Office Lib. Cat., No. 18. See also Dorn, Asiat. Mus., p. 101.

The eighth Qism was edited with a Latin translation by Andreas Müller, Berlin, 1677; and ed., Jena, 1689.

Written in ordinary Nasta'liq.

Dated A.H. 1233.

No. 453.

fol. 278; lines 19; size 10×6 ; $7\frac{3}{4} \times 3\frac{3}{4}$.

تاریخ گزیده

TÂRÎKH-I-GUZÎDAH.

A general history from the earliest times to A.H. 730 = A.D. 1329 by Ḥamd Ullah bin Abî Bakr bin Aḥmad bin Naṣr Musta'fi of Qazwin,

حمد الله بن ابی بکر بن احمد بن نصر مستوفی قزوینی

Beginning:—

مہاس و ستایش پادشاہی را کہ ملک او بی زوالست و مملکت
او بی انتقال الخ

The work is held in high estimation as one of the most reliable works on general histories. Hammer-Purgstall speaks of it very highly in his works, while Hâj. Khal., vol. v., p. 177, remarks thus:—

وہو من الكتب المعتمد علیہا فی التاریخ و کلامہ و لقلہ کالعبۃ
فیما بینہم

The authors of the Universal History frequently quote it under the title of "Tarik Cozidah."

Ḥamd Ullah Musta'fi, who is also the author of the well-known geographical work Nuzhat-ul-Qulûb, which he composed in A.H. 740

= A.D. 1339, belonged to the ancient Mustaufi family of Qazwīn. His ancestors were men of letters and of respectable social position. His brother, whom he calls Zayn-ud-Dīn Muḥammad bin Tāj-ud-Dīn Abī Bakr bin Zayn-ud-Dīn Aḥmad bin Amin-ud-Dīn Naṣr, was the deputy comptroller of the Wizārat under Rashīd-ud-Dīn, while his grandfather, who was killed at the time of the Mughal invasion, was for some time the Mustaufi of Irāq.

In the preface the author says that he had undertaken to write a chronicle in verse from the beginning of the prophet's time down to his own. It was to consist of seventy-five thousand distichs, of which he had written upwards of fifty thousand distichs (*vide* Mr. Browne's edition of the work, p. 5). The reading in this MS. is fifty-six thousand. Afterwards, considering how long his intended chronicle would take to finish, he decided to write in prose instead.

In the preface the author dedicates the work to the son and successor of his patron Khwājah Giyāṣ-ud-Dīn Muḥammad (d. A.H. 736 = A.D. 1336) bin Khwājah Rashīd-ud-Dīn Faḍl-Ullah, but towards the end of Book IV. the author highly eulogises another of his patrons Shams-ud-Dīn Muḥammad bin Nizām-ud-Dīn ul-Iḥṣaynī ul-Yazdī, also a Wazīr. The author enumerates about thirty works as those on which he bases the present composition.

The work is divided into an Introduction (Fātiḥah), six books (Bāb), and an appendix (Khâtimah), as follows:—

Fātiḥah.—Creation of the world, fol. 7^b.

Bāb i.—Prophets and Sages from Ādam to the time of Muḥammad, fol. 9^a.

Bāb ii.—Pre-Islamic kings, fol. 42^a.

Bāb iii.—Muḥammad, his Khālifs, friends, and descendants, fol. 67^a.

Bāb iv.—Islamic kings, fol. 197^b.

This Bāb is divided into twelve sections, but the MS. breaks off in the middle of the tenth section with an account, **براق حاجب**, the first of the Qarā Khitā'is of Kirmān. The ten sections respectively treat of the history of:—(1) Banī Lays Ṣaffār; (2) Sāmānis; (3) Ġaznawis; (4) Ġūris; (5) Daylamis; (6) Saljūqs of Irān, Kirmān, and Rūm; (7) Khwārazmshāhis; (8) Atābaks of Diyārbakr and Fārs. (9) Ismā'ilis of Magrib and Irān.

Section 11 dealing with the history of the Atābaks of Lur Buzurg and Lur Kūchak.

Section 12 dealing with the genealogy of the Turkish tribes, genealogy of the house of Chingiz Khān, and the history of the Mughals of Irān.

Bāb v.—Relating to the Mujtahids, Qāris (Readers of the Qurān), traditionists, Shaykhs, 'Ulamā and poets.

Bāb vi.—Giving an account of the author's native land Qazwin (it has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5^e série, vol. x., pp. 257-295.)

Khātimah.—Containing a description of genealogical tables, devised by the author to illustrate general history, is wanting.

Compare Hāj. Khal., vol. v., p. 177; J. Aumer, p. 68; Rosen, *Persian MSS.*, p. 52; Flügel, vol. ii., p. 63; Ethé, *Bodl. Lib. Cat.*, Nos. 26-30; Ethé, *India Office Lib. Cat.*, Nos. 19 and 20; Rieu, i., p. 80; Elliot, *History of India*, vol. iii., pp. 60-66.

Professor E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction.

Written in fair Nasta'liq.

Not dated, apparently 17th century.

No. 454.

fol. 215; lines 25; size $7\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

The same.

A complete but hopelessly damaged copy of the same Tārīkh-i-Guzīdah.

Written in a very minute Nasta'liq on thin paper.

The MS. is wormed and pasted with papers throughout.

Not dated, apparently 16th century.

No. 455.

foll. 284; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

مجمّل فصیحی

MUJMAL-I-FAṢĪHÎ.

A rare but slightly defective copy of a very valuable and interesting chronological compendium of prominent events; the births, deaths, and incidents of the lives of Muḥammad and his companions, the Imāms, kings, eminent authors, poets and other renowned personages, given under each year in chronological order since the date of Muḥammad's birth down to A.H. 845 = A.D. 1441.

A copy of the work is mentioned in Rosen, p. 111. The Asiatic Society, Bengal, possesses another copy.

Beginning:—

فصیحتر عبارتی که در گردن جان تعویذ و شاخ اقبال تواند
بود الخ

After fol. 1^b, fifteen folios are missing, as would appear from the original folio mark ۱۶ on the second folio which opens thus with the 28th year of the 'Âm-ul-Fil:—

سنه ثمان و عشرين عام الفیل — ولادت قاسم بن رسول الله
از خدیجة الکبری —

From the second Maqālāh, which begins on fol. 4^b. and treats of the events from the first year of the Hijrah to the author's time—

مقاله دوم از هجرت حضرت رسالت علیه که مبداء تاریخ بر
آنست الی یومنا هذا —

it would appear that the author divided the work into two Maqālāhs, the first dealing with the events beginning with the first year of the 'Âm-ul-Fil, in which Muḥammad was born, down to the fifty-third year of the 'Âm-ul-Fil, after which begins the Hijrah year. The first ten years of the Hijrah, after which the prophet died, are called by separate names, which, according to the author, were given to these years by the

prophet himself. These names are thus enumerated in the following Qit'ah on fol. 5^a:—

... بعد ازین تاریخ از هجرت نبوی خواهد بود — ده سال
 بموجبی که درین قطعه مذکور شده و مید عالم علیه السلام هر
 سال را نامی نهاده و درین سال دو قول گفته اند اول هجری و سنه
 هجری و سنه الاذن بالرحیل نیز گفته اند — * شعر *

سال اول هجری آمد در دوم امر قتال
 در میوم تمحیص و چارم هست ازان ترفیه حال
 شد زلازل پنج و استینامس شش گاه شمار
 همچو استغلاب هفت و استوا هشتم مقال
 نه براءت در دهم حج الوداع مصطفی
 یازده چون شد ز عالم کرد مید انتقال

The author, who generally calls himself *Aḥmad bin Muḥammad*, but is better known as *Faṣīḥ-ul-Khawāfi*, *محمد بن محمد المشتهر به*, thus traces his descent (fol. 225^a) from *Abū Imām al-Bāhili*, who, according to some, was a companion of the prophet and died A.H. 81 = A.D. 700. See *Al-Istī'āb fī Ma'rifat-il-Aḥbāb* (Hyderabad Edn.), vol. ii., p. 633:—

فصیح الدین احمد بن جلال الدین محمد بن نصیر الدین یحیی
 بن علاء الدین محمد بن ظهیر الدین ابو القاسم محمد بن جلال الدین
 محمد بن نصیر الدین ابو القاسم بن ظهیر الدین محمد بن ابو القاسم
 محمد بن احمد بن محمد بن ابو القاسم بن جلال الدین محمد بن
 احمد بن ابی نصر علی بن محمد بن علاء الدین عیسی بن ابی بکر
 بن ابو القاسم بن احمد بن محمد بن قتیبه بن ابو امامه صدی بن
 عجلان بن وهب الباهلی —

He flourished during the time of *Sultān Shāh Rukh* (A.H. 807-850 = A.D. 1404-1447); and was not only an eye-witness of most of the

events he narrates, but also played a prominent part in the history of his time.

Unfortunately the preface breaks off immediately after the few lines devoted to the praise of God and the prophet. In the course of his narrative the author mentions himself several times. We learn that he was born in Herat, Jamâdî I., A.H. 777 = A.D. 1375, and at the age of nineteen lost his father, Jalâl-ud-Dîn Muḥammad bin Naṣîr-ud-Dîn Yahyâ in A.H. 796 = A.D. 1393. In A.H. 807 = A.D. 1404 he and Amîr 'Abd-uṣ-Ṣamad bin Ilâjî Sayf-ud-Dîn were sent to Samarqand to take possession of the royal treasury from 'Umar Shaykh; but being threatened with arrest by Sultân Khalîl they had to return. In A.H. 818 = A.D. 1415, the year in which his son Rukn-ud-Dîn Maḥmûd was born, he was offered the post of Diwân, to which he was appointed in the following year. In A.H. 821 = A.D. 1418 we find him suddenly dismissed from this service. In A.H. 825 = A.D. 1422, the year in which he lost his mother, he was sent to Kirmân to discharge the Diwânî functions of that place, whence he returned in the following year. Subsequently, in A.H. 828 = A.D. 1425, he was made the Diwân of Mirzâ Bâysungar (*d.* A.H. 837 = A.D. 1434) (see Ḥabîb-us-Siyar, vol. iii., Juz. 3, p. 141), who in A.H. 832 = A.D. 1428, on his return from Ṣâ'in to Herat, left the author in Simnân to look after some state affairs, and afterwards dismissed him from the Diwânship on the 20th of Ramaḍân, A.H. 836 = A.D. 1433, and put him in prison. In A.H. 838 = A.D. 1434, when plague was violently raging in Herat, the author left the place for Bâkharz, and after staying there for two months came to Âḍarbayjân in A.H. 839 = A.D. 1435. Under the year A.H. 845 = A.D. 1441 the author says that he was again put in prison on the 18th Jamâdî II. and was liberated on the 4th Rajab, after which, on the 25th Dul Ḥijjah of the same year, he got an introduction into Sultân Shâh Rukh's court and was handsomely rewarded by this king.

The history concludes with a Khâtimah describing the author's birthplace, Herat:—

خانه در ذکر بعضی از احوال شهر هرات که مولد و مسکن
کاتب العبد احمد بن محمد بن یحیی است —

Towards the end, fol. 272^b, we find a separate portion, written in the same hand as the text itself, containing an enumeration of the names of the prophets, kings and dynasties from the earliest time to A.H. 928 = A.D. 1521. This portion, which seems to be the work of a later writer, is divided into the following four parts called صهیفه:—

صهیفه اول در ذکر انبیا علیهم السلام تا غایت انبیای بنی
اسرائیل —

صحیفهٔ دوم از خاتم انبیا علیه التحیه و الثنا تا غایت ائمهٔ
معصومین علیهم السلام
صحیفهٔ میوم در ذکر ملوک عجم
صحیفهٔ چهارم در ذکر بنی امیه و عباسیه

The last king named is Sultân Rustum of the Âq-Quyunlû dynasty, who reigned from A.H. 897-902 = A.D. 1491-1496. Then follows another enumeration of the names of the prophets, the Imâms, and the kings of the various dynasties, with a passing allusion to their birth, duration of life or reign, and death, based on historical works enumerated in the MS. Like the preceding portion it is divided into several *Ṣahîfahs*.

Beginning on fol. 274^b:—

مجملي از تواریخ انبیا و سلاطین و ملوک طوایف که از دیوان
النسب و نظام التواریخ مسعودي و جامع المعارف حصيني و
بناکتي و طبري و گزیده و کتاب المعجم و جامع رشیدی و مختار
حافظ ابرو مذکور است بروایات مختلفه محرر شده مسطور
میگردد —

This portion breaks off with the name of the 'Abbaside *Khalîf* Râshid Billah, who succeeded Mustarshid Billah in A.H. 529 = A.D. 1135.

A fine copy. Written in a clear minute Nasta'liq, within gold and coloured ruled borders, with a full-page illumination at the beginning.

On fol. 271^a, where the original history concludes with the description of Herat, the MS. is dated A.H. 993.

No. 456.

foll. 387; lines 32-35; size $17\frac{1}{4} \times 11\frac{1}{4}$; $14\frac{1}{4} \times 8\frac{1}{2}$.

روضة الصفا

RAUDAT-US-ŞAFÂ.

A general history from the creation of the world to the death of Sultân Husayn Mirzâ Abul Ġâzî Bahâdur, who ruled over Persia from A.H. 873-911 = A.D. 1468-1505.

By Muḥammad bin Khâwand Shâh bin Maḥmûd, محمد بن خاوند شاه بن محمود.

This work, the full title of which is روضة الصفا في سيرة الانبيا, was composed by the author at the desire of his patron, the celebrated Mir 'Alî Shîr Nawâ'î, to whom it is dedicated.

Beginning:—

زيب فهرست نسخه مفاخر انبياي عالي مكان و زينت ديباچه
مجموعه مائت ملاطين گردون توان الح

The author, who is better known as Mir Khwând, belonged to an ancient noble Sayyid family of Bukhârâ. His father, Sayyid Burhân-ud-Dîn, an eminent scholar, emigrated to Balkh, where he died. Mir Khwând was born at the beginning of A.H. 837 = A.D. 1433, and spent the great portion of his life in Herat, where he secured the noble patronage of the aforesaid Mir 'Alî Shîr. According to the Iḥabîb-us-Siyar, vol. ii., pp. 198, 339, composed by the author's grandson, Khwând Amîr, he died on the 2nd of Rajab, A.H. 903 = A.D. 1493.

For a detailed account of the author and his work the following may be consulted: S. de Sacy, Notice sur Mirkhond, in his Mémoire sur les Antiquités de la Perse; Jourdain, Notices et Extraits, vol. ix., pp. 117-274; Hammer, Jahrbücher, vol. 69; Anz. Blatt, pp. 37-49; Quatromère, Journal des Savants, 1843, pp. 170-176; Morley, Descriptive Index, pp. 30-38; Elliot, History of India, vol. iv., pp. 127-140. See also Encyclopaedia Britannica, 9th edition, vol. xvi., p. 449.

The work was lithographed in Teheran in A.H. 1270-74, and in Bombay in A.H. 1271. A Turkish translation was printed in Constantinople in A.H. 1258.

For editions and translations of different parts of the work see Morley, pp. 35, 36; Elliot, pp. 131-133, and Zenker, vol. i., pp. 104-106, vol. ii., p. 59.

For other copies see: Rieu, i., p. 87; J. Aumer, p. 72; Ethé, Bodl. Lib. Cat., Nos. 36-69; Ethé, India Office Lib. Cat., Nos. 24-75, etc.

The work is divided, as stated in the preface, into seven volumes, called *Qism* (the last of which is unfinished), and an appendix also known as the eighth volume. The fact that in the seventh volume many events are narrated which took place after the author's death leads us to doubt whether Mir *Khwānd* wrote any part of that last volume.

Contents:—

This copy comprises the first three volumes of the work:—

VOL. I.

From the creation of the world down to Yazdajird, the last king of the Sāsānian Dynasty.

VOL. II.*

History of Muḥammad and the four *Khalifs*.

Beginning on fol. 128^b:—

عنوان صحیفه مرادات و فهرست مجموعه سعادات الخ

VOL. III.

History of the Imāms and the *Khalifs* down to the last of the 'Abbaside *Khalifs*, A.H. 656 = A.D. 1258.

Beginning on fol. 291^b:—

حمد و ثنای که مسبحان صلاء اعلی از ادای شمه آن عاجز

اند الخ

Written in a fair Nasta'liq within gold and coloured ruled borders with an illuminated frontispiece at the beginning of each volume.

Dated A.H. 1015.

No. 457.

fol. 347; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The first volume of the *Raudat-us-Şafâ*.

A good old copy. Written in fair Nasta'liq within gold and coloured ruled borders, with a double-page 'Unwân. An index of the contents has been added by a modern hand in the beginning of the MS.

The last two folios are in a later hand.

Not dated, apparently 16th century.

No. 458.

fol. 460; lines 18-22; size $9\frac{1}{4} \times 6$; 7×4 .

The same.

Another copy of the first volume of the *Raudat-us-Şafâ*.

Beginning as usual.

Written in ordinary Nasta'liq.

Dated the 47th regnal year, probably the forty-seventh year of *Shâh 'Âlam's* reign (A.H. 1173-1221).

No. 459.

fol. 246; lines 23; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The second volume of the *Raudat-us-Şafâ*, from *Muḥammad* to the death of 'Alî in A.H. 40 = A.D. 661.

Beginning:—

عنوان صحیفه مرادات الخ

The MS. is badly damaged and worm-eaten.

Dated Rabi' I., A.H. 1054.

Scribe محمد باقر ابن قاضي عبد المؤمن

No. 460.

fol. 342; lines 27; size $16 \times 10\frac{3}{4}$; $11 \times 6\frac{1}{2}$.

A very neat old copy of the fourth and fifth volumes of the *Rauḍat-us-Ṣafā*.

VOL. IV.

(Containing the history of the dynasties contemporary with the 'Abbasides.

Beginning:—

منتایش و نیایش مر پادشاهی را که کاتب فصاحت بیان خرد
دانشوران از تحریر انشاء بیکراننش چون قلم سر گردان آلت

It is to be noticed that the first fifteen or sixteen lines of this copy do not correspond with those of the copies mentioned in other catalogues.

At the end of this volume, fol. 177^a, the colophon is dated A.H. 994.

VOL. V.

History of Chingiz Khān, his sons and successors, down to Timūr.

Beginning, fol. 179^b:—

آرایش دیباچه مناقب و مآثر سلاطین رفیع مقدار آلت

The greater portion of the MS., fol. 1 116, 179 222, and 239-332, is in a later hand.

Written in a fine clear Nasta'liq within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

No. 46r.

fol. 429; lines 21; size $16\frac{1}{4} \times 11$; $9\frac{3}{4} \times 1\frac{3}{4}$.

A good copy of the sixth and eighth volumes of the *Raudat-us-Safâ*.

Vol. VI.

The history of Timûr and his successors till the death of Sultân Abû Sa'îd, A.H. 873 = A.D. 1468.

Beginning:—

جواهر حمد و مپاس و لالی مشکر بیثیام نثار بارگاه الن

The seventh volume, which deals with the history of Sultân Husayn, is wanting.

The eighth volume, or the geographical appendix, fol. 380^b.

Beginning:—

خاتمہ در بدایع و صنایع و آنچه گماشته بکلك قدرت اوست
الن

The following subscription at the end of vol. VI., fol. 379^a, says that this copy was written by the order of نواب اصغر علي خان in A.H. 1226.

حسب الارشاد نواب عاليجناب معلا القاب رفيع الشان ذالوجود
والاحسان فرید عصر وحید الزمان نواب اصغر علي خان بهادر
سالار جنگ ادام الله اقباله — در سنه مادمس والعشرين و مائتان
و الف من الهجرة النبويه — بيد المذنب هاشم علي اغتنام
پذیرفت —

The colophon is dated 25th Jamâdî I., A.H. 1226.

Written in clear Nasta'liq within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

The headings are written in beautiful bold Naskh.

No. 462.

fol. 342; lines 17; size $12\frac{1}{2} \times 8\frac{3}{4}$; $8\frac{3}{4} \times 5$.

تاریخ صدر جهان

TÂRÎKH-I-ŞADR-I-JAHÂN.

A general history from the earliest times to the ninth century of the Hijrah.

Author: Fayḍ Ullah bin Zayn-ul-Âbidin Banbâni, called Şadr-i-Jahân.

The preface is wanting in this copy, and in the colophon the work is called *تواریخ گجراتی*, a title which has been lately added to the word *کتاب*, in a different hand. Among the authorities quoted by Sarûp Chand Khatri in his *Şahih-ul-Akhlâb* (compiled in A.H. 1209 = A.D. 1794), this work is called "Târikh-i-Şadr-i-Jahân-i-Gujarâti," see Elliot, History of India, vol. viii., p. 314; while in the extracts transcribed from a copy of the work in the Paris Library for Sir H. Elliot, and preserved in the British Museum, Or. 1908, it is designated as *تاریخ صدر جهان*.

On fol. 336^b the author, while recording the pilgrimage performed by Malik Nâsir of Egypt in A.H. 719, designates himself—

فیض الله بن زین العابدین بن عسام بنبانی مخاطب بملك

الثضاد صدر جهان

In the beginning, fol. 1^a, the author makes incidental mention of the reigning king, Maḥmûd Shâh Bigarâ, of Gujarât (A.H. 863 = A.D. 1458—A.H. 917 = A.D. 1511)—

سلطان الاعظم شهنشاه عالم حجة الحق خليفة الله في الارض

محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه

جلد الله ملكه و ابد دولته —

and according to Rieu, p. 1079, the author was engaged, A.H. 907 = A.D. 1501, in writing this work at Muḥammadâbâd, Bedar, where he was sent as ambassador by Maḥmûd Shâh.

A copy of the work is described in Rieu, p. 86^b.

Contents:—

Maqâlah I.—Divided into two Firqahs:—

(i) Ancient prophets, fol. 1^a.

(ii) Pre-Islamitic kings, divided into four sections:—

- | | |
|---------------------------------------|--------------------------------------|
| 1. Pishdâdis, fol. 28 ^b . | 4. Sâsânians, fol. 39 ^a . |
| 2. Kayânians, fol. 31 ^a . | Tubba's of Yaman, |
| 3. Ashkânians, fol. 38 ^a . | fol. 53 ^a . History of |
| | Muhammad, fol. 61 ^a . |

Bâb ii.—History of the first four Khalifs, fol. 139^b. Banû Umayyah, fol. 182^a. Banû 'Abbâs, fol. 221^a.

Qism iii.—History of the kings posterior to Islamism, divided into two Maqâlât.

(i) In several Tabaqahs:—

- | | |
|--|---------------------------------------|
| 1. Saffâris, fol. 265 ^a . | 7. Atâbaks of Fârs, |
| 2. Sâmânîs, fol. 266 ^b . | Irâq and Âdar- |
| 3. Dayâlimah, fol. 274 ^a . | bayjân, fol. 311 ^a . |
| 4. Subuktiginis, fol. 277 ^b . | 8. Kings of Egypt |
| 5. Saljûqis, fol. 284 ^a . | and Syria, fol. |
| 6. Khwârazmshâhis, fol. | 321 ^b . |
| 303 ^a . | 9. Ismâ'ilis, fol. 337 ^a . |

This copy ends with an account of ركن الدين غور شاه بن علاء الدين, the last king of the Ismâ'ilis of Îrân, who died in A.H. 654. It lacks the concluding portion of the history containing the biographical notices of the early Arab and Persian poets, the most eminent Ashâb, the great Tabî'in, the distinguished 'Ulamâ, Lawyers and Shaykhs, who flourished from the second to the seventh century of the Hijrah. It may be remarked that the accounts of the Ismâ'ilis kings given in this work agree in most places word for word with those of the Târikh-i-Waṣṣâf (noticed later on), and it seems very possible that the author has abstracted these accounts from Waṣṣâf.

In the beginning all the sections before the history of Muḥammad have no rubrics.

Written in a careless Nasta'liq.

Dated, Sunday, the 8th of Dul Hijjah, A.H. 1240.

No. 463.

fol. 320; lines 21; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

خلاصة الاخبار

KHULĀṢAT-UL-AKHBĀR.

A general history from the earliest times to A.H. 905 = A.D. 1499.

By Ġiyāṣ-ud-Dīn bin Humām-ud-Dīn, surnamed Khwānd Amīr,

غياث الدين بن همام الدين الملقب بخواند امير.

The full title of the work is خلاصة الاخبار في بيان احوال اغيار.

Beginning:—

برترين گوهری کہ تاجداران کشور فصاحت و تخت نشینان خطبه

بلاغت النح

The author abridged this work from his maternal grandfather Mīr Khwānd's well-known historical work Raudat-us-Ṣafā. It is a very excellent compendium of Asiatic history, written at the request of the celebrated Wazīr Mīr 'Alī Shīr.

For references to the work see: Morley, Descriptive Catalogue, pp. 38-42; Elliot, Biographical Index, p. 106, and History of India, vol. iv., p. 141; Hāj. Khal., vol. iii., p. 163; Rieu, i., p. 96; Ethé, Bodl. Lib. Cat., Nos. 83-86; Ethé, India Office Lib. Cat., Nos. 76-78; G. Flügel, vol. ii., p. 68, etc.

A great portion of the work has been translated by Major David Price in his Retrospect of Mohammedan History.

The author, in his preface to the Ḥabīb-us-Siyar (noticed below) says that he commenced the work in A.H. 927 = A.D. 1521, when he was about forty-eight years of age, and we can, therefore, conclude that he was born (at Herat) in about A.H. 880 = A.D. 1475. From his early youth he was fond of historical works. He secured the patronage of Wazīr Mīr 'Alī Shīr, who placed his library, which consisted of most valuable works, in charge of the author, and thus he was able to collect stores of historical information. On several occasions Khwānd Amīr was entrusted with public services, which he discharged with great credit. In A.H. 909 = A.D. 1503 he was sent by Sultān Badī'uz-Zamān on a diplomatic mission to Khusrāu Shāh, the chief of Kundūz, and subsequently he was appointed to the post of Ṣadr,

an office for some time held by his uncle. In A.H. 916 = A.D. 1510, when Shâh Ismâ'il overthrew the power of the Uzbeks, Khvând Amîr went to Basht, a village of Garjistân or Georgia, and spent his time in literary pursuits. After sojourning there for a long time the author repaired in A.H. 934 = A.D. 1525 to India, and reached Âgrah on the 4th of Muharram, A.H. 935 = A.D. 1526, on which day he was received by the emperor Bâbur. The author enjoyed the warm favour of this emperor, and accompanied him on his expedition to Bengal. On the death of Bâbur the author attached himself to Humâyûn, in whose praise he wrote the Humâyûn Nâmah, which he brought down to the end of the year A.H. 941 = A.D. 1534. He accompanied Humâyûn to Gujarât, and died there in A.H. 941 = A.D. 1534. According to his own desire his body was taken to Dilhî and buried by the side of the celebrated saint Nizâm-ud-Dîn Auliya and Amîr Khusrâu, both of whom he had held in high veneration. Firishlah, referring to our author's death, says thus:—

... و جنت آشیانی نزدیک بروهانپرر شده و آن مملکت را
 زیر و زبر کرده بمندو آمد — دران آوان مولف کتاب حبیب
 السیر ملزم رکاب بود بمرض اسهال از جهان گذران در گذشته
 برحمت ایزدی پیوست و حسب الوصیت نعلش او را بدھلی
 برده در جوار شیخ نظام الدین اولیا و امیر خسرو مدفون
 گردانیدند —

The author's son Sayyid 'Abd Ullah Khân served under Akbar.

Besides the present work and the Humâyûn Nâmah, the author wrote several other works, e.g., the Ḥabib-us-Siyar, the Makârim ul-Akhlâq (A.H. 906 = A.D. 1500), the Dastâr-ul-Wuzarâ (A.H. 915 = A.D. 1509), the Ma'âşir-ul-Mulûk, the Akhlâb-ul-Akhyâr, the Muntakhab-i-Târikh-i-Wassâf, and the Jawâhir-ul-Akhlâb. A work called the Garâ'ib-ul-Asrâr is also ascribed to him. See Elliot, History of India, vol. iv., pp. 142-43.

For a full account of the author's life see: Quatremère, Journal des Savants, 1843, pp. 386-394, and Elliot, History of India, vol. iv., pp. 141-45, and vol. v., p. 116. See also Reinaud, Biogr. Univ., under Khondemyr.

The work is divided into a Muqaddimah, ten Maqâlahs, and a Khâtimah, as follows:—

Muqaddimah.—About the creation of the world, fol. 2^b.

Maqâlah I.—The prophets, fol. 4^a.

Maqâlah II.—The Greek philosophers, fol. 47^a.

Maqâlah III.—The early kings of Persia, viz., the Pishdâdians, the Kayâniâns, the Ashkânians, and the Sâsâniâns. The Arab kings, viz., the Lakhmis, the Gassâniâns, and the Himyaris, fol. 50^b.

Maqâlah IV.—Muhammad, fol. 82^b.

Maqâlah V.—The first Khalifs (Râshidin) and the twelve Imâms, fol. 111^b.

Maqâlah VI.—The Khalifs of the Banû Umayyah, fol. 133^a.

Maqâlah VII.—The Khalifs of the Banû ‘Abbâs, fol. 153^b.

Maqâlah VIII.—Treating of the dynasties contemporary with, or subsequent to the ‘Abbâsides, viz., the Tâhiris on fol. 185^a; the Saffâris on fol. 186^b; the Sâmânis on fol. 188^a; the Âl-i-Buwayh on fol. 192^a; Qâbûs bin Washmagir on fol. 197^b; the Ġaznawis on fol. 198^b; the Ismâ‘ilis of Maġrib on fol. 204^b; the Ismâ‘ilis of Îrân on fol. 207^b; the Saljûqis on fol. 211^b; the Khwârazmshâhis on fol. 225^b; the Atâbaks of Mausiî on fol. 235^b, of Âdarbâijân on fol. 236^b; of Fârs on fol. 237^a, and of Luristân on fol. 239^b; the Qarâkhitâ’is on fol. 240^a; the Al-i-Muzaïïar on fol. 242^a; the Sarbadârs on fol. 254^a; the Ġâris on fol. 257^a.

There is a large lacuna after fol. 257. The history of the Ġâris breaks off with an incomplete account of سلطان علاء الدين حسين جهانسوز, and on fol. 258^a the MS. abruptly opens with the account of Mirzâ Sultân Abû Sa‘id’s treaty with Mirzâ Jahân Shâh; so that the latter portion of the eighth Maqâlah, the whole of the ninth Maqâlah, and the first portion of the tenth Maqâlah, are missing.

The history proper in the text ends with the second accession of Sultân Husayn in A.H. 875 = A.D. 1470, but some meagre notices relating to the sons of Sultân Abû Sa‘id down to A.H. 905 = A.D. 1499 are found at the conclusion of the tenth Maqâlah. The latest event mentioned is that of the death of Sultân Husayn Bahâdur Khân and the joint reign of Badî‘-uz-Zamân and Muzaïïar Husayn Mîrzâ.

The Khâtimah dealing with the description of Herat, which is followed by the biographical notices of the contemporary eminent persons, begins on fol. 281^a.

This old and correct copy is written in beautiful minute Nasta‘liq, within gold-ruled borders.

Dated A.H. 966.

No. 464.

fol. 475; lines 29; size 11 × 6; 8 × 4.

حبيب السير

HABÎB-US-SIYAR.

A general history from the creation of the world to A.H. 930 = A.D. 1523.

By Ġiyâş-ud-Din bin Humâm-ud-Dîn, surnamed Khwând Amîr, غياث الدين بن همام الدين الملقب بخواند امير. (See above, No. 463).

Beginning:—

لطائف اخبار لآلي نثار انبياء عالي مقدار و شرايف آثار
سلطين ذوي الاقتدار آل

The author wrote the present work subsequently to his historical work entitled خلاصة الاخبار في بيان احوال اغيار. (See above).

• The full title of the present work is حبيب السير في اخبار افراد البشر.

The author undertook the compilation at the desire of his patron, Ġiyâş-ud-Din Muḥammad bin Yûsuf-ul-Ḥusaynî, who enjoyed the warm favour of Sultân Ḥusayn and of his successors, Badî'uz-Zamân and the Uzbek Shāybanî. When he was engaged in writing the first volume, it happened that his patron, who about that time had been appointed Qâḍî of Khurâsân and administrator of Herat by Shâh Ismâ'il Şafawî, was killed by Amîr Khân. This took place in A.H. 927 = A.D. 1521. Having lost his patron the author gave up all hopes of completing the work; but in the same year, when Karîm-ud-Din Ḥabîb Ullah, a good scholar and historian, was entrusted with the administration of Herat, the author got an introduction to him and received encouragement to continue his work. He entitled the work Ḥabîb-us-Siyar after Ḥabîb Ullah, and brought down his account of the reigning sovereign Shâh Ismâ'il to Rabi' I, A.H. 930 = A.D. 1524. In that year he probably completed this work. There are two chronograms at the end of the third volume, viz. آثار و خبر از جهانيان. الملوك و الانبيا. Mr. Elliot (Bib. Index, vol. i., p. 122), however,

but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

For other copies see Rien, i., p. 98; Morley, Descriptive Catalogue, p. 42; Ethé, Bodl. Lib. Cat., Nos. 70-82; Ethé, Ind. Office Lib. Cat., Nos. 79-98; G. Flügel, ii., p. 70; J. Aumer, p. 75; etc.

Printed: Tihirân, A.H. 1271; Bombay, A.H. 1273.

Although the work is an abridgement of the *Raudat-us-Şafâ*, it contains accounts of several dynasties omitted in that work. After treating of a dynasty the author gives biographical notices of eminent persons of the time. These are not to be found in *Raudat-us-Şafâ*.

The whole work is divided into three volumes (مجلد), each subdivided into four chapters (جزء).

The present copy consists of the first two volumes of the work:—

Vol. I.

Introduction (افتتاح) about the creation, Iblis, the Jinns, etc., fol. 6^b.

Chapter i.—History of the prophets and philosophers before Islâmism, fol. 9^b.

Chapter ii.—History of the kings of Arabia and Persia before Muḥammad, fol. 96^b.

Chapter iii.—History of Muḥammad, fol. 158^b.

Chapter iv.—History of the first four *Khalifs*, fol. 232^a.

Vol. II.

Beginning:—

الحمد لله الذي جعل للنبيين لسان صدق عليا و ابعث في
الاميين رسولا الخ

Chapter i.—History of the twelve Imâms, fol. 306^b.

Chapter ii.—History of the Umayyade *Khalifs*, fol. 362^a.

Chapter iii.—History of the 'Abbaside *Khalifs*, fol. 406^b.

The fourth chapter, which deals with the history of the dynasties contemporary with the 'Abbaside *Khalifs* (from the *Tâhiris* to the *Khawârazmshâhis*), is wanting.

Written in a clear minute *Naskh* within gold and coloured ruled borders, with an illuminated frontispiece at the beginning.

Not dated, apparently 17th century.

No. 465.

fol. 410; lines 25; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 4$.

The first volume of the *Ḥabīb-us-Siyar*.
Beginning as above.

Iftitāh, fol. 5^b.

Chapter i., fol. 9^b.

Chapter ii., fol. 110^b.

Chapter iii., fol. 183^a.

Chapter iv., fol. 299^b.

Towards the end the MS. is damaged and pasted with papers. Most of the headings pertaining to the fourth chapter are omitted. The original folios are mounted in new margins. 65

Fine old copy. Written in a learned *Nasta'liq* hand.

Not dated, apparently 11th century A.H.

No. 466.

fol. 378; lines 25; size $10\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

The third chapter of the third volume of the *Ḥabīb-us-Siyar*, dealing with the history of *Timūr* and his descendants down to the author's own time, with memoirs of eminent persons who flourished during the time of *Sulṭān Ḥusayn Mirzā*.

Beginning:—

ای نام توزیب نامۀ فتح و ظفر
وی ذکر تو عنوان سخن را زیور
هرگز نشود کسی بافسر سرور
تا دست حمایت نیاید بر سر

The chapter is introduced by the following heading:—

جزو میم از مجلد ثالث در ذکر صادات افعال و واردات

احوال حضرت صاحبقران امیر تیمور گورگان و بیان شمه از وقایع
ایام اقبال اولاد و احفاد آن پادشاه گیتی ستان تا این زمان —

This valuable old and correct copy has been collated throughout, and bears numerous traces of correction and amplification, *e.g.* the following note regarding Mu'in-ul-Farâhî (*d.* A.H. 907 = A.D. 1501) is added in a different but old hand on the margin, fol. 343^b:—

و تفسیر بحرالدُرر و اسرار فاتحه و روضة الواعظین و تفسیر
سورة یوسف . . . از تصنیفات اوست

An index of the contents, dated A.H. 1141, has been added at the beginning of the MS. by one 'Abd Ullah.

Written in a learned Nasta'liq hand.

•
No. 467.

fol. 208; lines 25; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

The fourth chapter of the third volume of the *Ḥabīb-us-Siyar*, dealing with the history of Shāh Ismā'il Ṣafawī brought down to A.H. 930 = A.D. 1523.

Beginning:—

جزو چهارم از مجلد سیوم در ذکر طلوع آفتاب دولت و اقبال
شاهی و بیان اختصاص یافتن آن حضرت باصناف الطاف عنایت
الهی —

ای یافته از منزل مه تا ماهی
ذرات جهان از کرمات آگاهی
از شاه و گدا هرکه تو او را خواهی
بر فرق نهی افسر شاهنشاهی

The biographical appendix begins on fol. 140^b.

The Khâtimah, dealing with the description of the inhabited quarters of the globe and its curiosities, begins on fol. 152*.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

No. 468.

fol. 243; lines 23; size $13 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

تاریخ ابوالخیر خانی

TÂRÎKH-I-ABUL KHAYR KHÂNÎ.

A general history from the creation of the world down to the 10th century of the Muhammadan era, with a long account of the reign of Abul Khayr Khân of Qipchâq, written by command of the Uzbek, king Kûchkhûnji's son, Abul Gâzi Sultân 'Abd-ul-Laţîf Bahâdur Khân, who succeeded his brother, 'Abd Ullah on the throne of Mâwarâ-un-Nahr in A.H. 947 = A.D. 1540 and died A.H. 959 = A.D. 1551.

By Mas'ûdi bin 'Uşmân Kûhistânî, مسعودی بن عثمان کوهستانی.

Beginning:—

جواهر حمد و سپاس بی‌نیاس که شہسوار عقل بسرحد الخ

Abul Khayr Khân, after whom the work is named, was the son of Daulat Shaykh Oghlan, and a descendant of Jûji, son of Chingiz Khân. He was the founder of the Uzbek dynasty, and was born, as stated by the author of the present work, fol. 214^b, in A.H. 816 = A.D. 1413.

حضرت ابو الخیرخان در تاریخ منہ ست و عشر و ثمانمایہ . . .

از صحرائی عدم بسلکت وجود قدم نهاد

He added Khwârazm to Qipchâq in A.H. 839 = A.D. 1436, and died, according to the present author, fol. 241*, in A.H. 874 = A.D. 1469, at the age of fifty-seven.

و در پنجاه و هفت سالگی در تاریخ سنه اربع و مبعین و
ثمانیة . . . شاهباز بلند پرواز روح پر فتوحش میل بجانب
اعلیٰ علیین نموده —

See De Guignes, iv., pp. 432-35; Senkowski, *Supplément à l'histoire des Huns*, p. 18; Hammer, *Geschichte der Goldenen Horde*, p. 397; Erskine, *History of India under Baber*, vol. i., p. 29; and Abulgasi, *Histoire Généalogique des Tatars*, Leyde, pp. 499-514.

In the lengthy preface the author, after praising God, the Prophet, the first four Khalifs, and others, showers praises upon his sovereign, Abul Gâzi Sulţân 'Abd-ul-Laţîf Bahâdur Khân, at whose command he wrote the present work.

Although Dr. Rieu, p. 103^a, while noticing a copy of this work, remarks: "(The *Târikh-i-Abul Khayr Khâni*) contains no reference to the author's sources," we find that the author mentions several times the following works:—

fol. 80^a, 84^a, 94^b, 102^b, 142^b.

تاریخ بناکتی .

fol. 85^a, 100^b, 102^b, 105^b.

طبقات ناصری

fol. 94^a.

شاهنامه

fol. 140^b.

تاریخ جهانکشی

fol. 40^b.

جامع الحکایات

fol. 176^b.

تاریخ آل مظفر

Contents:—

Preface, fol. 1^b.

Âdam and the ancestors of Muhammad, fol. 7^b.

Muhammad, fol. 17^a.

'Tabaqah I. The early Khalifs and the twelve Imâms, fol. 21^a.

'Tabaqah II. Banû Umayyah, fol. 33^b.

امرای بنی امیه چهارده تن بوده اند — مدت ملک ایشان
نود و یک سال و یک ماه و بیست روز بوده —

Tabaqah III. The 'Abbaside Khalifs down to Al-Musta'ṣim Billah
(A.H. 640-656 = A.D. 1212-1258), fol. 35^a.

طبقه میوم خلفای بنی عباس و ایشان سی و هفت تن اند
مدت خلافت ایشان پانصد و بیست و سه سال و یازده ماه و
یکروز بوده —

On fol. 47^b the author says that although some of the Persian kings, the Kayânians, the Pishdâdis, and the Sāsânīs, reigned before the first Khalifs (خلفای راشدین) and the 'Abbasides, he, on account of the family connection between them and the Prophet, has given them precedence.

The early kings of Persia, from Kayûmurş to Yazdajird, fol. 47^a.

The Ṣaffâris, fol. 103^b.

ایشان سه تن اند — مدت سلطنت ایشان چهل سال و پنج
ماه

The Sāmānis, fol. 104^b.

The Gāznawīs, fol. 105^b.

The Saljūqīs, fol. 115^b.

چهارده تن اند — مدت سلطنت و ایام ایالت و شوکت ایشان
صد و سی و هفت سال و نه ماه بوده

Chingīz Khân and his successors down to the accession of Tīmūr Qā'ān in A.H. 694 = A.D. 1295, fol. 140^a. The history of Chingīz Khân begins with an account of his ancestors. Space for the heading is left blank.

After fol. 158, four folios are placed in wrong order. The right order should be: 158, 162, 160, 161, 159, after which the correct order is maintained.

Hulākū Khân and his successors, fol. 160^b. This section is brought down to the account of Sultān Aḥmad Jalā'ir, who was defeated and killed in Tabriz by the Turcoman Qarā Yūsuf in A.H. 813 = A.D. 1410.

This date is expressed here, fol. 187^a, by the following chronogram, composed at the request of Sultān Shāh Rukh by one Khwājah 'Abd-ul-Qādir Mūsīqīdān, or musician, خواجه عبد القادر موسیقی دان,

who for some time was attached to the service of the aforesaid Sultân Ahmad Jalâ'ir:—

عبد القادر ز دیده هردم غون ریز
با دور سپهر نیست بجای ستیز
کان مهر سپهر سروریرا ناگاد
تاریخ وفات گشته قصد تبریز

This chronogram is also found in the *Mujmal-i-Faṣīḥi* (noticed above) under the year A.H. 813, fol. 257^b.

The author then gives a list of the names of the sons and descendants, called شعبه or branch, and of the nobles of Chingiz Khân.

History of Timûr and his descendants, on fol. 196^a. This section gives a short history of Timûr and his descendants, with an account of the battle between Sultân Husayn and Mirzâ Abû Bakr bin Sultân Abû Saïd, who was killed by the former.

The author devotes the remaining portion of the work to the history of Abul Khayr Khân, which he treats as a fresh piece, commencing it with حمد and نعت—a system usually observed by Muhammadan writers in the beginning of a book.

Beginning on fol. 213^b:—

الصد لله الذي العزيز الغفار الواحد القهار و الصلوة و السلام
علي نبي المختار و آله الابرار واصحابه الاخيار---

After dealing at some length with Abul Khayr Khân's birth, which took place in A.H. 816 = A.D. 1413, and his accession, the author relates the following:—

Account of a battle between Maḥmûd Khwâjah and Abul Khayr Khân, in which the former was routed and killed, fol. 221^a. Abul Khayr Khân became the master of a great treasure, that had been preserved in the Port of Khwârazm by its former governors. The author says that he learnt this fact from Sivinj Khân, son of Abul Khayr Khân.

The defeats of Maḥmûd Khân and Ahmad Khân by Abul Khayr Khân at Îkritûb ايكري توب, fol. 223^b.

Account of the battle in which Mustafâ Khân was routed by Abul Khayr Khân, fol. 225^a.

Abul Khayr Khân's expedition against the fortress of Şignâq, fol. 226^b,

The arrival of Abû Sa'îd Mirzâ at the Khân's court, fol. 227^b. It is said here that Abul Khayr Khân received Abû Sa'îd Mirzâ with great honour, and helped him in the conquest of Samarcand. In this conflict 'Abd Ullah bin Ibrâhîm Sultân, the King of Samarcand, was killed on the 10th Jamâdî I, A.H. 855 = A.D. 1452, and Abul Khayr Khân placed the government of Samarcand in the hand of Abû Sa'îd. The author narrates here the following interesting incident:—It is said that at this time, when Abul Khayr Khân had taken up his position on the battlefield, the heat of the sun was unbearable; so he ordered the Yadlahchis, یده چیان (persons who produce rain by means of a stone called Yadlahchi), to work with their stones, and the result, as expected, was that the sky suddenly became cloudy and rain began to fall in showers:—

چون آنجماعت (یده چیان) بعمل یده مشغول شدند و سنگها
را در کار آوردند بفرمان رب العالمین . . . ابر آسمانی در
تابستان چون سیلاب نیسانی باریدن آغاز نهاد ---

Abul Khayr Khân's march against the King of Qilmâq, called here اوزتیمور تایشی پادشاه قیلماق, who retreated after making a treaty with the Khân, fol. 234^b.

The author, after rapidly passing over the latter part of Abul Khayr Khân's reign, closes his narration with the record of the Khân's death in A.H. 874 = A.D. 1469, at the age of seventy-five. The author then enumerates the children of Abul Khayr, with a short account of those who reigned in Samarcand and Khurâsân, e.g. Muḥammad Shaybânî Khân (A.H. 906–916 = A.D. 1500–1510); Abul Khayr Khân Sîvinj, son of Abul Khayr Khân, who came to take possession of Samarcand, but resigned it to his brother, Abul Manṣûr Kûch-Kûnjî Khân; the latter's son, Sultân Abû Sa'îd Bahâdur; Abul Gâzî 'Abd-ul-Laṭîf Bahâdur Khân, by whose order the author wrote the present work; 'Abd Ullah Sultân, brother of 'Abd-ul-Laṭîf, who was proclaimed in Turkistan.

The work seems to be very rare. One copy is mentioned only in Rien, p. 102.

The present copy is fine, old and correct.

In the following colophon, at the end, the scribe, who calls himself Hâfiz Bukhârî, says that he completed the transcription of this copy on Monday, the 2nd of Ramadân, A.H. 999:—

تمام شد این کتاب تاریخ حضرت ابو الحیر غانی بتائید و
مدد آسمانی . . . بخط فقیر الحقیر خاکساری و قلم شکسته بسته

حافظ البخاري در روز دوشنبه دوم شهر رمضان المبارك بموافق
و لاقق توشقان بيل سنه ۹۹۹ در ايامي كه عزلت اختيار کرده
در نشيمن قناعت بخصبه پيرمست موطن بود صورت تحرير
يافت --

Spaces (probably for illustrations) are left blank in many places.

Several notes and 'Arḍ-idālis on the fly-leaf at the beginning have been effaced by some mischievous hands.

Written in a clear bold Nasta'liq.

No. 469.

fol. 169; lines 17; size $9 \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3$.

لُبُّ التَّوَارِيخِ

LUBB-UT-TAWÂRÎKH.

A general history from the earliest times to A.H. 948 = A.D. 1541.

By Yahyâ bin 'Abd-ul-Latîf ul-Husaynî ul-Qazwînî, يحيى بن عبد
اللطيف الحسيني القزويني.

Beginning: —

عمد و سپاس مر بخداي راست كه سلاطين جهان بر آستانه
عظمتش , كمينه بندگانند —

Amîr Yahyâ bin 'Abd-ul-Latîf, to whom Hâj. Khal., vol. v., p. 307, gives the name of Ismâ'il bin 'Abd-ul-Latîf, and who in the Ma'âşir-ul-Umarâ is called Mir Yahyâ Husaynî Sayfî, belonged to the Sayfî branch of the Qazwînî Sayyids. According to a notice at the end of Rieu's copy of this work (Add. 23,512), the author was born in A.H. 885. His biographers agree in remarking that the author was so exceptionally well-versed in the knowledge of history, that he knew by heart the date of every important event from the Hijrah to his own time. He

was a great favourite of Shâh Tahmâsp, who treated him with such honour and distinction that his enemies, being jealous of his position, poisoned the king's mind by representing that Yahyâ and his son, 'Abd-ul-Latif, were the leading men among the Sunnis of Qazwîn. So he was imprisoned at Isfahân by the imperial order in A.H. 960 = A.D. 1553, and died there on the 23rd Rajab, A.H. 962 = A.D. 1555, at the age of seventy-seven. Hâj. Khal. fixes the author's death in A.H. 960 = A.D. 1553. His son Mir 'Abd-ul-Latif, who came to India and was appointed by Akbar as his tutor, died at Sikri in A.H. 971 = A.D. 1563, while his other son, 'Alâ-ud-Daulah, better known as Kâmi, is, as we know, the author of the excellent biographical work, called *Nafâ'is-ul-Ma'âşir*. The celebrated Naqib Khân (d. A.H. 1023 = A.D. 1623), who held high mansabs under Akbar and Jahângir and married two of his cousins into the royal family, was the grandson of the present author.

For the author see: *Haft Iqlim*; *Ma'âşir-ul-Umarâ*; Blochmann's *Â'in-i-Akbarî*, vol. i., p. 447. The work has been described by Sir H. M. Elliot, *Biographical Index*, p. 134, and *History of India*, vol. iv., pp. 293-297; some extracts are to be found in Dorn, *Asiatisches Museum*, p. 670, and *Mélanges Asiatiques*, vol. i., p. 3. A Latin translation, with the title "*Medulla Historiarum*," was published in A. F. Bûsching's "*Magazin für die neue Historie und Geographic*," vol. xvii., Halle, 1783.

See also Rien, i., p. 104; G. Flügel, ii., p. 71; Cat. Codd. Or. Ingd. Bat. iii., p. 6; Krafft, p. 87; Ethé, *Bodl. Lib. Cat.*, Nos. 88-95; Ethé, *Ind. Office Lib. Cat.*, Nos. 101-103; Hâj. Khal., v., p. 307.

The work was written, as stated in the preface, by the desire of Prince Abu'l Fath Bahrâm Mirzâ, the fourth son of Shâh Ismâ'il Safawî, and was completed on the 20th Dûl-Hijjah, A.H. 948 = A.D. 1541; but like the copy mentioned in Rien (Add. 23,512), p. 105^b, it contains several accounts of a later period which are foreign to the original; for instance, the death of the emperor Humâyûn in A.H. 936 = A.D. 1529, which is followed by a very short account of the reign of Akbar, who is spoken of in the present tense, and his conquests extending from Bengal to Badakhshân and from Gujarât to the mountain of Sawâlik. Moreover, several notes relating to the birth and death of distinguished men and royal personages, and other events of historical importance, are given on the margins in a different hand; *e.g.*, the last note on the margin of fol. 168^a, relating to Bahrâm Mirzâ, of whom it is said, that he died on Thursday night, the 19th of Ramadân, A.H. 956 = A.D. 1548, and that his body was sent to Mashhad for interment.

Contents:—

The work is divided into four parts called *qism*, with many subdivisions, as follows:—

QISM I.

In two Fāsils.

1. Muḥammad, on fol. 3^b:—

فصل اول در ذکر حضرت محمد مصطفی صلی الله علیه و آله
و سلم—ولادت آنحضرت روز جمعه وقت طلوع آفتاب هفتم
ربیع الاول و بروایت عامه روز دوشنبه بعد از طلوع صبح صادق
دوازدهم ربیع الاول عام الفیل در عهد کسری نوشیروان عادل
در مکه مبارک شرفه الله تعالی بوده —

2. The twelve Imāms, fol. 8^b:—

فصل دوم در ذکر ائمه هدا علیهم التحیه و الثنا و ایشان
دوازده امام اند —

QISM II.

Kings anterior to Islāmism, divided into four Fāsils.

1. Pishdādīs, on fol. 19^a:—

فصل اول در ذکر پیشدادیان — یازده تن — مدت ملکشان
دو هزار و چهار صد و پنجاه سال —

2. Kayānians, fol. 22^a:—

فصل دوم در ذکر کیانیان — ده بادشاه — مدت ملکشان
هفتصد و سی و چهار سال

3. Mulūk-ut-Tawā'if, fol. 26^b:—

فصل سیوم در ذکر ملوک طوایف از عهد اسکندر تا زمان
اردشیر بابکان — مدت سیصد و هزده سال . . . و ایشان سه
فرقه که بیست و یک بادشاه بودند از دیگران بزرگتر بودند —
فرقه اول ابطهش رومی . . . مدت چهار سال مباشر بود —
. . . فرقه دوم اشکانیانند — دوازده پادشاه و مدت ملک شان

صد و شصت و پنج سال . . . فرقه سیوم اشنانیاند . . . هشت
پادشاه مدت ملکشان صد و پنجاه و سه سال

4. The Sāsānis, fol. 28^a:—

فصل چهارم در ذکر ساسانیان که ایشانرا کامیره خوانند می
و یک پادشاه بودند مدت ملکشان پانصد و می و یک سال

QISM III.

The post-Muhammadan rulers, in three Maqālahs and six Bābs.

1. The four Khalifs, fol. 36^b:—

مقاله اول در ذکر خلفای راشدین ابو بکر و عمر و عثمان
و علی

2. Banū Umayyah, fol. 37^a:—

مقاله دوم در ذکر استیلاي بني امیه — چهارده تن — مدت
حکومت شان نود و یک سال

3. Banū 'Abbās, fol. 41^b:—

مقاله سیوم در ذکر خلفای بني عباس بن عبد المطلب —
و ایشان می و هفت کس اند — مدت دولت شان پانصد و بیست
و چهار سال

Bāb i.—Kings of Irān, contemporary with the 'Abbasides, fol. 49^a:—

باب اول در ذکر طبقات سلاطین ایران که در زمان بني عباس
متصدی امر سلطنت بوده اند —

This Bāb consists of the following eleven chapters:—

1. The Tāhiris, fol. 49^a:—

فصل اول در ذکر طاهریان و ایشان پنج تن بودند

2. The Ṣaffāris, fol. 50^b:—

فصل دوم در ذکر صفاریان — از ایشان سه کس سلطنت رسیده
— مدت حکومت شان می و چهار سال

3. The Sāmānis, fol. 52^a:—

فصل میوم در ذکر سامانیان — مدت ملك ایشان صد و
دو سال و شش ماه —

4. The Ġaznawis, fol. 53^b:—

فصل چهارم در ذکر غزنویان — عدد ایشان چهارده تن
مدت ملكشان صد و پنجاه و پنج سال

5. The Ġūris, fol. 55^b:—

فصل پنجم در ذکر غوریان پنج تن مدت ملكشان شصت و چهار
سال —

6. The Buwayhis, fol. 56^b:—

فصل ششم در ذکر آل بویه — عدد ایشان هفتده نفر — مدت
ملكشان صد و بیست و هفت سال

7. The Saljūqis, fol. 61^a:—

فصل هفتم در ذکر سلجوقیان — ایشان چهارده نفر اند مدت
ملك شان صد و شصت و يك سال

8. The Khwārazmshāhis, fol. 68^a:—

فصل هشتم در ذکر خوارزم شاهیان و ایشان نه نفر اند مدت
ملكشان صد و سی و هشت سال

9. The Atābaks, fol. 70^b, divided into three sections called
شعبه:—

(1)

شعبهٔ اول بفارس و ایشان معروف اند بسنغریان — عدد ایشان
زیاده است — مدت ملك شان صد و بیست سال

(2) fol. 72^a.

شعبهٔ دوم بشام و دیار بکر — نه تن — مدت ملك شان صد و
هشتاد و هفت سال

(3) fol. 73^b.

شعبهٔ سیوم بعراق و آذر بایجان و از ایشان شش تن بهکومت
رسیدند

10. The *Ismâ'ilis* of *Magrib* and of *Îrân*, fol. 75^a:—

فصل دهم در ذکر اسماعیلیان مغرب اند . . . و ازین طایفه
بعضی که در مغرب و مملکت مصر و شام پادشاهی کردند چهارده
تن اند — مدت ملکشان دویست و شصت و شش سال

11. The *Qarâkhitâ'is* of *Kirmân*, fol. 80^a:—

فصل یازدهم در ذکر سلاطین قراخطای بکرمان — نه تن مدت
ملکشان هشتاد و شش سال

There is a lacuna after fol. 80 and the section breaks off abruptly with an incomplete account of سلطان حجاج بن قطب الدین, the fourth ruler of the *Qarâkhitâ'is* of *Kirmân*.

Bâb ii.—The *Muğals* from *Chingîz Khân* to *Abû Sa'îd*. The accounts of the first four kings of this line, viz. *Chingîz Khân*, *Uqtâi Khân*, *Kayûk Khân* and *Mangû Khân* are missing owing to the lacuna after fol. 80, and the narrative is as abruptly resumed in the reign of *Hulâkû Khân* on fol. 81^a.

Bâb iii.—*Mulûk-ut-Tawâ'if* or local dynasties which succeeded *Abû Sa'îd* in *Îrân*, divided into five chapters (فصل):—

1. The *Chûpânîs* on fol. 89^a.2. The *Îlkânîs* on fol. 91^b.3. *Amir Shaykh Abû Ishâq Înjû* and the *Muzaffaris*, in two *maqâlahs*, viz. *Abû Ishâq* on fol. 94^a, and the *Muzaffaris* on fol. 96^a:—

مقالهٔ دوم در ذکر مظفریان و ایشان هشت تن اند مدت ملکشان
هفتاد و دو سال —

4. The *Kurts* on fol. 103^a:—

فصل چهارم در بیان احوال ملوک کرت — هشت تن مدت
حکومت شان صد و سی سال

5. The Sarbadârs, fol. 108^a:—

فصل پنجم در ذکر سربداران دوازده تن مدت حکومت شان
سی و پنج سال

Bâb iv.—Timûr and his successors, fol. 112^b. The accounts of Humâyûn (fol. 128^a) and Akbar (fol. 129^b) are added to this Bâb.

Bâb v.—The Turkish Kings, i.e. the Qarâquyûnlûs and the Aq-quyûnlûs.

There is a lacuna after fol. 131^b and the accounts after the history of Sulţân Husayn Mirzâ, belonging to Bâb iv., and those before the history of Mirzâ Jahân Shâh, belonging to Bâb v., are missing.

Bâb vi.—The Uzbeks of Mâwarâ-un-Nahr and Khurâsân from A.H. 900 = A.D. 1494, to the date of composition, on fol. 144^a:—

باب ششم در ذکر سلاطین شیبانیہ کہ لشکر ایشانرا ازبک
گوید و ایشان بعد از سنہ تسعمایہ بترکستان و ماوراء النهر و
غرامان آمدند—

QISM IV.

The Şafawis, on fol. 147^a.

The author concludes this section with a short account of the reign of Shâh Tahmâsp Şafawî, and remarks at the end that, if chance favour him, he will deal with the history of the above king in a separate work on an elaborate scale:—

بیان فتوحات علیہ و حالات قدسیہ حضرت شاه عالم پناه
بیش از آنست کہ درین مختصرات کنجد—اگر توفیق رفیق
شود داعیہ چنانست کہ بعضی از آن در کتابی مفرد مبین گردد
انشاء الله تعالی—

Written in a clear minute Nasta'liq within gold-ruled borders, with an illuminated frontispiece.

Not dated, apparently 17th century.

No. 470.

fol. 365; lines 15; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

نگارستان

NIGÂRISTÂN.

A collection of narratives and interesting accounts, extracted from the standard works of Muhammadan history, and arranged in proper order under the dynasties to which they relate. These accounts extend from the time of the Prophet to A.H. 959 = A.D. 1551, the year in which the work was composed.

Author—Ibn Muḥammad Aḥmad.

Beginning:—

ای طرازندۀ بهارستان
و ای نگارندۀ نگارستان

The author, whose full name is Aḥmad bin Muḥammad bin ‘Abd-ul-Ġaḥfâr al-Ġaffârî al-Qazwînî, is better known by the name of Qâḍî Aḥmad Ġaffârî, احمد بن محمد بن عبد الغفور الغفاري القزويني معروف به قاضي احمد.

His father, Qâḍî Muḥammad Ġaffârî, who was the Qâḍî of Ray, and composed poetry under the poetical *nom de plume* Wāṣilî, died in A.H. 933 = A.D. 1526. Qâḍî Aḥmad, who is highly spoken of as a good prose writer, also composed poetry, and left, in addition to the present work, the well-known history called *Jahân Ârâ*, which he composed in A.H. 972 = A.D. 1564, and dedicated to Shâh Ṭahmâsp Ṣafawî. After his return from a pilgrimage to Mecca, he died at Sind in A.H. 975 = A.D. 1567.

See *Haft Iqlîm*, *Tuhfat-i-Sâmî*, fol. 75^b, Badâ’ûnî and Sprenger, p. 55.

From the nature of the arrangement observed in the work it is rather difficult to give an exact idea of the contents without mentioning each anecdote. This has been already done by M. Kraft, *Catalogue*, pp. 87–90.

See also Hammer, *Schöne Redekünste*, pp. 307–9; Morley, *Descriptive Cat.*, p. 50; Dorn, *S. Petersburg Cat.*, p. 276^b, and *Asiatisches Museum*, p. 676; Elliot, *History of India*, vol. ii., p. 504; Hâj. Khal., VI., p. 381.

Lithographed at Bombay, A.H. 1245 and 1275. A Turkish translation of the work in MS. is preserved in the British Museum, Add. 7852.

In the preface the author enumerates thirty works which he has used in writing the present work. The first of these is the Bal'ami's translation of Tabari's history, and the last two mentioned are the *تذکره دولتشاه* and the *مجالس النفایس*; and, as in Rieu's copy (Add. 26,286), five more works, omitted by Kraft, p. 87, and by Dorn, *Asiat. Mus.*, p. 677, are mentioned in this copy.

The date of composition, A.H. 959 = A.D. 1551, is given in the following chronogram with which the work concludes:—

ازین روضه که از فرط نوادر
شود هر دم نگاری تازه :مع
پی تاریخ و نامش فکر کردم
خرد گفتا که هست این نکته جامع
چو در واقع نگارستان چین است
از آن آمد نگارستان واقع

The words *نگارستان واقع* are equal to 959.

This fine, ancient copy is written in a beautiful clear Nasta'liq within gold ruled borders, with a double paged 'unwân at the beginning.

Dated 5th Rajab, A.H. 1018.

Scribe فقیر الحقیر محمد رضا کولوی

No. 471.

fol. 378; lines 13; size $9\frac{1}{4} \times 7\frac{3}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

صبح صادق

ṢUBḤ-I-ṢÂDIQ.

A very comprehensive, historical, biographical and geographical work from the earliest times to A.H. 1048 = A.D. 1638.

By Muḥammad Ṣādiq bin Muḥammad Ṣāliḥ-ul-Iṣfahānī-ul-Āzādānī,
 محمد صادق بن محمد صالح الاصفهاني الآزاداني.

The complete work, as mentioned in the preface to the first volume, is divided into four volumes, each of which is subdivided into several sections (مطلع). This library, however, possesses only the first two volumes, bound in four separate parts.

Beginning with an Arabic preface thus:—

الصد لله خالق الارواح فائق الاصباح مرسل الرياح في الصباح و
 الرواح الخ

In this preface the author says that he commenced the composition of the work in A.H. 1041 = A.D. 1631, and completed it in the beginning of A.H. 1048 = A.D. 1638.

The Arabic preface is followed on fol. 4^a by a Persian prose preface, which begins thus:—

اول نامه نام پادشاهي را شايد كه پادشاهان را از بندگيش
 شرف افزايد الخ

Dr. Ethé (Bodl. Lib. Cat., No. 102) very curiously makes the wrong assertion that the author dedicated the work to the emperor Jahāngir, who died in A.H. 1037 = A.D. 1627, that is, four years before the author commenced the work. The author, in his preface to the first volume, as well as in those to the second and third, distinctly says that he dedicated the work to Sultān Shujā', the second son of Shāh Jahān. It seems that the word جهانگیر, which occurs in the preface of the first volume, and which the author uses there merely as a title of honour for Shujā' and not as a name, has somehow or other led the learned Doctor to believe that the dedication is meant for Jahāngir, the emperor:—

برج کامگاري . گوهر درج بختياري — سلطان جهانگیر
 — خاقان سخن پذیر . . . الخ

Only a few lines before the above quotation, the author very distinctly dedicates the work to Sultān Shujā':—

. . . آنرا صبح صادق نام نهادم و بنام نامي و اسم سامي
 آفتاب هفت اقلیم — گوهر افزاي تخت و ديهيم — . . . باسط
 امن و امان — ناصر اسلام و ايمان — وارث سرير سليمان — مفخر

دودمان صاحبقران — صاحب جهان و جهانیان — آفتاب ملوک
 شاه شجاع . . . زیب و زینت دادم — الخ

The above statement is further supported by the author of the *Gul-i-Ra'nâ*, fol. 145^a, who gives a long sketch of Muḥammad Ṣādiq's life extracted from the author's autobiography given in the 12th Maṭla' of the third volume of the present work.

See also Rieu, p. 889; *Khazānah-i-Âmirah*, p. 7; Sprenger, *Oudo Cat.*, p. 144, nos. 7-8, and Elliot, *History of India*, vol. vi., p. 453.

The author, Muḥammad Ṣādiq, was born on Sunday, the 3rd of *Sha'bān*, A.H. 1018 = A.D. 1609, at *Ṣûrat*, where his father, Muḥammad Ṣāliḥ was serving under the celebrated 'Abd-ur-Rahîm *Khân Khânân*. In A.H. 1026 = A.D. 1617 Muḥammad Ṣādiq came to *Burhānpûr*, whence, in the ensuing year, after staying for some time at *Mālwah*, he went to *Ilāhābād* with his father, who, soon after his arrival, got the office of the *Diwān* from Prince *Parwiz*. In A.H. 1029 = A.D. 1619 the author came to *Patna*, and after spending here and at *Jaunpûr* some years in study, in the course of which he enjoyed the learned society of several eminent poets and scholars, in A.H. 1035 = A.D. 1625 he went to the *Deccan* to meet his father, who had gone there in the train of Prince *Parwiz*. In A.H. 1036 = A.D. 1626, when he was staying with his father in *Ilichpûr*, he received the news of *Parwiz's* death at *Burhānpûr*. After the prince's death, the author, after staying for some time at *Burhānpûr*, went to the camp of *Shāh Jahān*, by whom he was appointed a chronicler. After the death of *Jahāngir* (A.H. 1037 = A.D. 1627) he came to *Âgrah* and received from *Shāh Jahān* a *Jāgir* in *Bengal*. On his way to *Bengal* he visited *Jaunpûr* and *Patna*, and in the latter place made the acquaintance of *Qāsim Khân*, who at this time, A.H. 1038 = A.D. 1628, having been appointed the Governor of *Bengal*, was proceeding to that province. The author then came to *Jahāngirnagar* in the company of *Qāsim Khân*. After the death of that general, A.H. 1042 = A.D. 1632, he attached himself to *A'zam Khân*, who succeeded *Qāsim Khân* in *Bengal*. His father, Muḥammad Ṣāliḥ, died on the 18th *Shawwāl*, A.H. 1043 = A.D. 1633, leaving, besides the author, three sons, viz., Muḥammad *Taqî*, who was then in *Persia*, Muḥammad *Sa'id* and Muḥammad *Jafar*, who were then living in *Bengal*. When the author and his brothers were on the point of being imprisoned for some government debts due from their father, they were saved by *Mir 'Alî Hamadânî*, the *Badakhshî* of *Bengal*. When *Islâm Khân* became the Governor of *Bengal*, the author did not receive the favour he expected from him, but, on the other hand, at the instigation of some of his enemies, was sent to *Salimâbād*, where he remained in confinement until *Sha'bān*, A.H. 1048 = A.D. 1638, when *Sayf Khân Qazwîni* gave him an honourable post. The date of the author's death

is not recorded by any of his biographers, but as in another of his works entitled *شاهد صادق* (see Rieu, p. 775), he mentions A.H. 1056 = A.D. 1646 as the current year, it is evident that he was still living at that time.

The contents of the work have been stated by Sir H. Elliot, *History of India*, vol. vi. p. 453.

The third volume, dealing with the celebrated men of the first ten centuries, and the fourth, which contains the alphabetical list of the names of nations, countries, etc., and gives a geographical account of the world, are unfortunately wanting in this Library.

Comp. Rieu, p. 889; *Éthé*, *Bodl. Lib. Cat.*, No. 102.

This copy ends with the third *Maṭla'* of the first volume dealing with famous men (especially Greek philosophers) who flourished before Islām.

No. 472.

fol. 379-917; lines and size same as above.

The continuation of the above.

This part begins with the fourth *Maṭla'* of the first volume, dealing with the history of Muḥammad, and ends with the eighth or the last *Maṭla'* of the same volume, which treats of the 'Abbaside *Khalifs* and their *Amirs* and *Wazirs*.

It begins thus:—

مطلع چهارم در ذکر اخبار سید مختار خاتم النبیین و سید
المرسلین و شفیع المذنبین احمد محبتی محمد مصطفی صلی
الله علیه و آله اجمعین

No. 473.

fol. 918-1461; lines and size same as above.

, The continuation of the above.

The second volume of the same work, beginning with a preface which opens thus:—

الصد لله علي نواله و الصلوة علي محمد و آله — و بعد فهد
المجلد الثاني من الصبح الصادق —

This volume, divided into six Maṭla's, begins with the history of the dynasties which ruled over Īrān before Chingiz Khān. The present copy ends with a portion of the fourth Maṭla', relating to the first part of the reign of Shāh Ismā'il Ṣafawī.

No. 474.

fol. 1462-1481; lines and size same as above.

The continuation of the above.

This part begins with the remaining portion of Shāh Ismā'il Ṣafawī's reign, and ends with the sixth or last Maṭla' of the second volume dealing with the history of the Muhammadan Kings of India down to Shāh Jahān.

Beginning :

در جواب لوشنت که ما را نیز عزم زیارت روضه رضیه رضویه
است و بخراسان بخوایم شتافت

All these four parts are written in the same hand, in a clear and bold Nasta'liq.

Not dated, apparently 17th century.

Scribe ارشد علي

No. 475.

fol. 79 ; lines 8-15 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

فہرست صبح صادق

FIHRIST-I-ŞUBḤ-I-ŞÂDIQ.

A detailed and complete index of the above-mentioned four parts of the Şubḥ-i-Şâdiq.

It begins with the Arabic preface found in the beginning of the first volume.

The colophon is dated, 'Azîmâbâd (Patna), A.H. 1303.

تمام شد فہرست مطولہ ہر دو مجلد نسخہ صبح صادق در
عظیم آباد بتاریخ بست و ہفتم شوال المکرم سنہ ۱۳۰۳
هجری —

Written in beautiful Nasta'liq.

No. 476.

fol. 529 ; lines 25 ; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{3}{4}$.

منتخب التواریخ

MUNTAKHAB-UT-TAWÂRÎKH.

A very comprehensive universal history from the beginning of the world to the time of Shâh Jahân.

By Muḥammad Yâsuf bin Shaykh Raḥmat Ullah ul-Atakî ul-Kan'ânî, محمد یوسف بن شیخ رحمة الله الاتکي الكنعالي.

The MS. is defective at the beginning, but from the preface of the *Bâhâr Library copy, in which the author designates himself, یوسف

مولداً, it would appear that he was born in Kan'ân (?) but of a family that belonged to Atak, Panjāb, where he lived. The author dedicates the work to Shāh Jahān :—

ناصر الحق و الدين ابو المظفر شهاب الدين مصد صاحبقران
ثاني شاه جهان بادشاه غازي

He frankly admits that his work consists of extracts transcribed from other works :—

. . . بهمان عبارت که در نسخ مذکوره مسطور بود انتخاب
لموده به منتخب التواريخ موسوم ساخت

The author enumerates these works as his authorities :—

- (۱) ترجمه تاریخ محمد بن جریر الطبری
- (۲) تاریخ معجم
- (۳) تاریخ گزیده حمد الله مستوفی قزوینی
- (۴) مجمع الانساب
- (۵) تاریخ بناکتی
- (۶) روضة الاحباب میر جمال الدین محدث
- (۷) میلاد النبی
- (۸) روضة الصفا
- (۹) حبیب السیر
- (۱۰) نگارستان ملا احمد غفاری
- (۱۱) تاریخ جلال الدین سیوطی
- (۱۲) مرآة الجنان ملا مصلح الدین لاری
- (۱۳) تاریخ سند ملا معصوم بکری
- (۱۴) اکبر نامه
- (۱۵) تاریخ هما یونی

- (۱۶) تاریخ نظامی
 (۱۷) تاریخ بیت المعمور (معمور Rieu reads معمور خان)
 (۱۸) تاریخ الحکما
 (۱۹) تذکرة الاولیا (Omitted in Bâhâr Lib. copy)
 (۲۰) نفحات مولانا عبد الرحمان جامی
 (۲۱) عجائب البلدان
 (۲۲) عجائب الدنیای شیخ آذری

According to Rieu, loc. cit., the work was completed on the 15th of Dul Hıjjah, A.H. 1056 = A.D. 1646, while our copy bears several earlier dates.

In the detailed description of the contents given in the beginning (fol. 2^b–13^b) the author mentions A.H. 1039 = A.D. 1629 as the current year: -

طبقه بیست و پنجم کورکانیان نوزده پادشاه مدت پادشاهی
 ایشان از سنه اعدی و سبعین و سبعمایه تا زمان تحریر سطور که
 سنه تسع و ثلاثین و الف است الخ

The same date, A.H. 1039, is again mentioned on fol. 400^a; while later on the date A.H. 1045 = A.D. 1635 is mentioned in several places. Again, on fol. 464^b the author, while referring to the descendants of Mirân Shâh, mentions A.H. 1047 = A.D. 1637 as the current year:—

شعبه سیوم اولاد امجاد و احفاد عالی نژاد حضرت میران
 شاه بن امیر تیمور صاحبقران — مدت سلطنت و زمان خلافت
 و جهانگیری این سلسله علیه و شعبه معظمه باستقلال از زمان فوت
 مرزا عبد الله بن شاهرخ سلطان بن صاحبقران که در سنه خمس
 و خمسین و ثمانمایه واقع شد تا این تاریخ که شهر سنه سبع و
 اربعین و الف است . . . الخ

It would therefore seem that, according to the present copy, the author commenced this work in A.H. 1039, and that he was still engaged on it in A.H. 1047.

Although the list of the descendants of Timûr, enumerated in the beginning, ends with the name of Shâh Jahân and the dates to which the author refers as current years correspond with the reign of this emperor, the portion in the text dealing with the Timurides closes with an account relating to the 39th year of Akbar's reign, A.H. 1002 = A.D. 1593, in which year it is said that Mirzâ Rustum bin Sultân Husayn with his relatives came to the imperial court.

The MS. opens abruptly thus on fol. 2^a:—

بر اوضاع اهل عالم و وسیله کیفیت شناسائی امم مایل و
مشغوف بود ال

corresponding with line 2, fol. 1^b of the Bûhâr Library copy.

Like Rien's MS., it is divided into a Muqaddimah, five Qisms and a Khâtimah, with minute subdivisions.

Contents:—

Muqaddimah. Divided into four Fasl̄s:—

1. Utility of history, fol. 8^a.
2. Creation, fol. 8^b.
3. Tribes of the Jinns, fol. 10^a.
4. Constitution of the human body, fol. 11^b.

Qism I. Divided into two Bâbs:—

- (1) Prophets, 109 in number, and apostles, 51 in number, fol. 13^b.
- (2) Ancient sages who lived before Muḥammad's time, 27 in number, fol. 110^b; philosophers, 12 in number, fol. 117^a.

Qism II. Divided into two Bâbs:—

- (1) Early Persian Kings:—
Pishdâdis, fol. 121^a; Kayânians, fol. 132^b; Ashkânians, fol. 149^b; Sâsânians, fol. 151^a.
- (2) Kings who were contemporary with the early Kings of Persia:—
Arab Kings, fol. 166^b; 'Amâliqah or Pharaohs, fol. 176^a; Kaldânîs (Chaldaeans), fol. 176^b; Kings of Mâwarâ-un-Nahr, who were the descendants of Tûr, fol. 177^b; Kings of Israel, fol. 178^a; Kings of Rûm and Yûnân, fol. 182^b; Kings of the Fîrang (Roman Emperors and Popes), fol. 183^b; Hindu Prophets and Rājahs of India, fol. 192^b; Kings of Khitâ'i, fol. 195^b.

Qism III. Divided into two Bâbs:—

- (1) History of Muḥammad: His genealogy, including an account of his ancestors, fol. 200^a; events that took place from

the time of his birth to his prophetic mission, fol. 205^a; events of the time of his prophetic mission to his emigration to Medina, fol. 210^a; events from the first year of the Hijrah to his death, fol. 220^b.

Here follows great confusion. Immediately after the account of Muḥammad's death, fol. 256^b, the narrative begins with the accession of Shāh Tahmāsp of the Ṣafawī dynasty, which, according to the contents in the beginning, belongs to the 21st Ṭabaqah of Qism IV.

The whole of the first Ṭabaqah of the second Bāb of Qism III., dealing with the history of the early Khalifs and the twelve Imāns, is missing, and after an account of Shāh 'Abbās of the said Ṣafawī dynasty, the narrative begins with the Second Ṭabaqah of the Second Bāb of Qism III.

Second Ṭabaqah :—

History of the Kings of Umayyah, fol. 262^b.

Third Ṭabaqah :—

History of the 'Abbaside Khalifs, fol. 268^a.

Qism IV. Divided into twenty-four Ṭabaqahs :—

- (1) Ṭāhiris, fol. 301^a.
- (2) Ṣaffāris, fol. 302^b.
- (3) Sāmānis, fol. 303^b.
- (4) Ġaznawis, fol. 307^b.
- (5) Ġāris, fol. 316^b.
- (6) Daylamis, fol. 319^b.
- (7) Saljūqis, fol. 324^a.
- (8) Khwārazmshāhis, fol. 334^a.
- (9) and (10) Atābaks of Ādarbayjān, fol. 338^b; Rūm and Syria, fol. 339^b; Fārs, fol. 340^a; Luristān, fol. 341^a; Buzurg Atābaks, fol. 341^b, and Kūchak Atābaks, fol. 343^a.
- (11) Kings of the lineage of 'Abd-ul-Mu'min, fol. 345^b.
- (12) Qarā^khitā'is, fol. 347^a.
- (13) Ismā'ilis, fol. 349^b.
- (14) Kings of Egypt, fol. 355^b.
- (15) Turks, Muḡals and Tātārs, fol. 358^a.
- (16) Kurts, fol. 384^b.
- (17) Muḡaffaris, fol. 386^b.
- (18) Īlkānis, fol. 394^a.
- (19) Qarā Quayūnlūs, fol. 394^b.
- (20) Aq Quayūnlūs, fol. 396^a.
- (21) Ṣafawis, fol. 397^b.

(22) Kings of Rûm, fol. 400^a.

(23) Rulers of Sind, fol. 406^a.

(24) Kings of India, fol. 422^b.

This section closes with an account of Mirzâ Rustum's arrival in Akbar's Court in A.H. 1002

Qism V. Divided into four Bâbs : -

(1) The five Imâms of the Sunnis, fol. 471^b.

(2) Shaykhs and Saints, fol. 472^b.

(3) 'Ulamâ, fol. 483^a.

(4) Arab poets, fol. 487^a; Persian poets, fol. 487^b.

Khâtimah. Divided into three Bâbs :---

1. On different areas and the seven climates, fol. 492^a.

2. Subdivided into ten Faṣls : -

Cities, fol. 496^b; countries, fol. 500^b; mountains, fol. 501^b;
deserts, fol. 503^b; seas, fol. 504^b; lakes, fol. 506^a; rivers,
fol. 507^a; springs, fol. 508^b; wells, fol. 510^a, and islands,
fol. 511^a.

3. Wonders and curiosities of nature, in nineteen Faṣls.

The MS. is in a damaged condition. It is written in different minute Nasta'liq hands, viz. : foll. 1-251^a and 350-440 by one scribe; foll. 251^b-316 and foll. 441-529 by another; and foll. 316-349 by a third.

Not dated, apparently 13th century A.H.

No. 477.

foll. 167; lines 20; size $10\frac{1}{2} \times 6\frac{3}{4}$; 7×4 .

مرآت العالم

MIR'ÂT-UL-'ÂLAM.

A very excellent and trustworthy compendium of eastern history and biography from the earliest times to the reign of Aurangzib, compiled in A.H. 1078 = A.D. 1667.

Beginning :—

برترين گوهری که تاجداران کشور فصاحت و تحت نشینان خطه
بلاغت را پیرایه افتخار باشد الخ

This valuable history, usually ascribed to Bakhtāwar Khān, is really the work of Muhammad Baqā of Sahāranpūr. Bakhtāwar Khān's claim to the authorship for himself has led Dr. Dorn, Colonel Dow, W. H. Morley and others to ascribe the work to him. Even Khudā Baksh Khān, the founder and donor of this library, in his Mahbūh-ul-Ālbāb (lithographed, 1896), ascribes the work to Bakhtāwar Khān; but Muhammad Shafī, the sister's son of Muhammad Baqā, in his edition of the Mir'at-i-Jahān Numā, which is an enlarged recension of the Mir'at-ul-Ālam, and which, like the shorter work, is due to the authorship of Muhammad Baqā, distinctly says that Muhammad Baqā wrote the work Mir'at-ul-Ālam for Bakhtāwar Khān. This presumed author, who in several places in the work boldly claims the authorship for himself, does not mention Muhammad Baqā's name in the preface. In the biographical portion of the work Bakhtāwar Khān has inserted a short notice of the real author, in which he says that Baqā'i Sahāranpūri, with his original name Shaykh Muhammad Baqā, was an eminent writer of prose and poetry, specially well versed in history, and was personally known to the emperor. He also adds that Baqā'i was his intimate friend, and "assisted him" in the composition of the present work.

Muhammad Bakhtāwar Khān was a favourite eunuch of 'Ālamgīr, who, after his accession to the throne, conferred upon him the title of Khān. In the tenth year of the reign he was raised to the rank of one thousand, and in the thirteenth year was entrusted with the office of Dāroghah-i-Khawāṣṣān. He died in the 28th year of 'Ālamgīr's reign, A.H. 1096 = A.D. 1685. In the preface to this work Bakhtāwar Khān states that from an early age he had a strong inclination towards historical books, which he studied with great interest. He had a long-felt desire to write a historical work, until, in the time of 'Ālamgīr, to whom the Mir'at-ul-Ālam is dedicated, he set himself to accomplish his wish, completing the work in A.H. 1078 = A.D. 1668, for which he gives the chronogram آئینه بخت. From the account given by this presumed author of himself (fol. 430^b) we learn that he wrote several other works, the first of which, he says, was the Chahār Ā'inah, containing an account of the four battles by which Aurangzib won the throne; abridgments of the Hadiqah of Sanā'i, the Kulliyāt of 'Aṭṭār, the Maṣnawī of Mawlānā Rūm, of the Raudat-ul-Aḥbāb and of the Tārikh-i-Alfi; a large Bayād entitled Sawād-i-A'zam, and a biography of Saints called Riyāḍ-ul-Auliya consisting of selections from the

Tadkirat-ul-Auliya, the Nafahât, the Rashhât, the Akhlâb-ul-Akhyâr, and other books. This is followed by a detailed account of the buildings founded by the author, among which he mentions the villages Bakhtâwarnagar and Bakhtâwarpûr named after him.

From the notice on Muhammad Baqâ's life given by Muhammad Shafi, and from other sources, we can gather the following facts for a biographical account of this eminent author whose claim to authorship has been so much depreciated.

His real name was Shaykh Muhammad, and he adopted the poetical *nom de plume* Baqâ. He belonged to a learned and distinguished family, and the first of his ancestors, Khwâjah Diyâ-ud-Dîn, a descendant of the celebrated saint Khwâjah 'Abd Ullah Harawî, came to India from Herat during the reign of Firûz Shâh in A.H. 754 = A.D. 1353. He was kindly treated by the emperor, and received many favours and honours at his hands. He was appointed Şubahdâr of Multân, and in recognition of his meritorious services was honoured with the title of Malik Mardân Daulat. His descendants settled in Sahâranpûr, where his great grandfather Shaykh 'Abd-us-Sattâr died in A.H. 905 = A.D. 1499. Muhammad Baqâ was born in Sahâranpûr, in A.H. 1037 = A.D. 1628. At an early age he applied his mind to study, and after learning the Qur'ân by heart, and after studying for some time with his father, Shaykh Gulâm Muhammad, he went to Sirhind, where he continued his studies under Shaykh 'Abd Ullah, surnamed Miân Hadrat. He also made the acquaintance of Shaykh Nûr-ul-Haqq, son of the celebrated Shaykh 'Abd-ul-Haqq Dihlawî (d. A.H. 1052 = A.D. 1642), and learnt Hadiş and Şûfism from him. After the death of his father, Muhammad Baqâ became the disciple of Shaykh Muhammad Ma'sûm Sirhindi, and began to lead a retired life, devoting his whole attention to worship and devotion. He was, however, invited to the imperial court of Dilhî by Iftikhâr Khân (Bakhtâwar Khân), who secured for the author an honourable office. He erected several buildings and founded the village Baqâpûrah, including a garden and a mosque, which was finished in A.H. 1084. Towards the end of his life he was appointed Sarkâr of Sahâranpûr and died there in A.H. 1094 = A.D. 1683.

According to Muhammad Shafi, Muhammad Baqâ's compositions are:—A Majmû'ah in A.H. 1077, consisting of extracts from the Hadîqah of Sanâ'i, the Mantîq-ut-Tayr of 'Attâr, and the Maşnawî of Mawlânâ Râm; the Mir'ât-ul-Âlam written for Bakhtâwar Khân; a Riyâd-ul-Auliya and a Tadkirat-ush-Shu'arâ, the authorship of all of which is boldly claimed by Bakhtâwar Khân in the Mir'ât-ul-Âlam.

The Mir'ât-i-Jahân Numâ, an enlarged recension of the Mir'ât-ul-Âlam, and likewise due to the authorship of Muhammad Baqâ, was edited by his sister's son Muhammad Shafi.

A later recension, with some additions and numerous divisions, and under the same title *Mir'ât-i-Jahân Numâ*, was edited by Muḥammad Baqâ's younger brother Muḥammad Ridâ.

It is therefore evident that Muḥammad Baqâ is the real author of the various works mentioned above, and that he attributed all his labours to his friend Bakhtâwar Khân, through whose influence he secured high positions in the imperial court.

Fortunately, in the above case Bakhtâwar Khân at least admits that he "received assistance" in the composition of the work, while the most singular of such instances is the *Majâlis-ul-'Ushshâq*, the exclusive authorship of which is so boldly claimed by Sultân Husayn Mirzâ for himself, and the name of the real author, Kamâl-ud-Din Husayn Kârizgâhî, so mysteriously concealed. The authorship of this Kamâl-ud-Din would have remained a mystery had not the emperor Bâbur in his memoirs, Khân Khânân's Persian translation, enlightened us thus :—

دیگر کمال الدین حسین کازرکی (کارزگاهی) بود . . . تصنیفی
دارد مجالس العشاق نام بنام سلطان حسین میرزا بسته نوشته
است — این عجب کولانه امریست که در دیباچه سلطان حسین
میرزا تصنیف و تحریر منست گفته نوشته . . .

See also *Haft Iqlim*, fol. 55^a, where the works *مجالس العشاق* and *منازل السائرين* are said to be the compositions of the aforesaid Kamâl-ud-Din.

For reference to the *Mir'ât-ul-Âlam* and its author, see Elliot, *History of India*, vol. vii., pp. 145-165; Rieu, i., pp. 125-127; Ethé, *Bodl. Lib. Cat.*, Nos. 114-116; Ethé, *India Office Lib. Cat.*, Nos. 124 and 125. See also N. Lees, *Journal of the Royal Asiatic Soc.*, New Series, vol. iii., p. 465. The contents of the work have been fully described in Morley's *Descriptive Catalogue*, pp. 52-56.

The *Mir'ât-ul-Âlam* is reckoned a very useful work. The account of the first ten years of 'Âlamgir's reign and the biographical portion are exceedingly valuable. It is divided into a *Muqaddimah*, seven *Ârâyish*, subdivided into several *Numâyish* and *Numûd*, one *Afzâyish* and a *Khâtimah*, as follows :—

Muqaddimah, fol. 4^b. On the Creation.

Ârâyish I. Divided into four *Numâyish* :—

(1) fol. 6^a. History of the Patriarchs and Prophets.

(2) fol. 30^a. Ancient philosophers.

- (3) Early Kings of Persia, divided into five Numûds dealing with the accounts of the Pishdâdians, the Kayânians, the Mulûk-ut-Tawâ'if, the Sasanians, and the Akâsirah, to be found respectively on foll. 32^b, 36^b, 40^a, 41^a and 44^a.

- (4) fol. 45^b. Tubba's or Kings of Yaman.

Ârâyish II. Divided into twelve Numâyish :—

- (1) fol. 47^b. Life of Muḥammad.
- (2) fol. 62^b. His features and his miracles.
- (3) fol. 63^b. His wives and children.
- (4) fol. 65^a. The first four Khalifahs.
- (5) fol. 74^a. The twelve Imâms.
- (6) fol. 75^b. The ten Mubashsharin.
- (7) fol. 76^a. The principal companions of the prophet, arranged in alphabetical order.
- (8) fol. 82^b. The Tabirîn and the Tab-i-Tabirîn, that is, the disciples of the prophet's companions and their disciples, arranged in chronological order.
- (9) fol. 84^a. The four Mujtahid Imâms.
- (10) fol. 84^b. The seven readers of the Qur'ân.
- (11) fol. 85^a. The traditionists, arranged in alphabetical order.
- (12) fol. 87^a. The Saints, Scholars and Ascetics. Saints of India on fol. 93^b. Muslim philosophers and 'Ulamâ, in the same order, fol. 96^b.

Ârâyish III. Divided into eight Numâyish :—

- (1) fol. 100^a. The Umayyades.
- (2) fol. 101^b. The 'Abbasides.
- (3) The dynasties contemporary with the 'Abbasides, in eleven Numûds :—

The Ṭahirîs on fol. 106^b; The Ṣaffârîs, fol. 107^a;
 The Sāmânîs, fol. 107^b; The Ġaznawîs, fol. 108^a;
 The Ġûrîs, fol. 109^b; The Buwayhîdes, fol. 110^a;
 The Saljûqîs of Persia and Kirmân, fol. 111^a;
 The Khawârazmshâhîs, fol. 112^b; The Atâbaks of Fârs, fol. 113^b; of Syria, fol. 114^a, and of 'Irâq, fol. 114^b; The Ismâ'îlîs of Maġrib and 'Irân, fol. 115^a; The Qurâkhitâ'îs of Kirmân, fol. 117^a.

- (4) The Kings of Rûm, in eight Numûds :—

The Cæsars, fol. 117^b; The Saljûqîs, fol. 120^b; The Dânişmandîs, fol. 121^b; The Salîqîs, the Mangû-

chakis, the Qarâmans, fol. 122^a; The Dolqadrs, fol. 122^b; The Osmanlis, fol. 123^a.

- (5) fol. 123^a. The Sharifs of Mecca and Medina. •
- (6) The Khâns of the Turks, in five Numûds:—
Turk, Tâtâr, fol. 127^a; Mughal, 126^b; Bûzanjar-Qâ'an,
 and their descendants, fol. 127^a.
- (7) Chingiz Khân and his descendants, in seven Numûds:—
Timûchin, fol. 128^a; Ukdâi Qâ'an, and his descendants,
 fol. 129^b; Jûji Khân and his successors in Qipchâq,
 fol. 130^a; Ilulâgû Khân and his successors in
Îrân, fol. 131^a; Chagatâ'i Khân and his successors
 in Tûrân, fol. 134^a; The Shaybânîs, or Uzbek
Khâns of Mâwarâ-un-Nahr, from Shâhi Beg
Khân to the accession of 'Abd-ul-'Azîz Khân in
 A.H. 1055 = A.D. 1645, fol. 134^b; Khâns of Kâshgâr
 from Tugluq Timûr Khân, A.H. 761 = A.D. 1359,
 to Yûlpaïs Khân, then reigning in A.H. 1078
 = A.D. 1668.
- (8) Mulûk-ut-Tawâ'if, who reigned in Îrân after Abû
Saïd's death, in five Numûds:—
Chaupânîs, fol. 142^a; Îlkânîs, fol. 142^b; Amîr
Shaykh Abû Ishâq and Muẓaffaris, fol. 143^a;
Kurts, fol. 144^b; Sarbadârs, fol. 145^b.

Ârâyish IV. Divided into five Numâyish:—

- (1) fol. 146^b. Timûr and his successors, down to Sultân
Abû Saïd.
- (2) fol. 155^b. Abul-Gâzi Sultân Husayn and his children. •
- (3) fol. 156^b. The Qarâ Qûyunlus.
- (4) fol. 157^a. The Aq Qûyunlus.
- (5) fol. 157^b. The Şafawîs.

Ârâyish V. Divided into an Introduction, called Naqsh, on the
 creed of the Hindus, their Kings, and the Muslim Conquest,
 fol. 163^b, and the following nine Numâyish:—

- (1) fol. 170^a. Kings of Dihli from Shihâb-ud-Dîn Ġûrî to
Ibrâhim Lodi, 170^a.
- (2) Kings of Deccan, in six Numûds:—
Bahmanîs, fol. 180^b; Baridis, fol. 186^a; 'Imâd-
Shâhi ib. Nizâm-ul-Mulkis, fol. 186^b; 'Âdil
Khânîs, fol. 187^b; Qutb-ul-Mulkis, fol. 188^b.
- (3) fol. 189^a. Kings of Gujarât.

(4) Rulers of Sind, in two Numûds:—

Tattah, fol. 190^b; Multân, fol. 193^a.

• (5) fol. 195^a. Kings of Bengal.

(6) fol. 196^b. Kings of Mâlwah.

(7) fol. 199^a. Khândes.

(8) fol. 200^a. Jaunpûr.

(9) fol. 201^b. Kashmir.

Ârâyish VI. Divided into five Numâyish:

(1) fol. 204^b. Bâbur.

(2) fol. 210^b. Humâyûn.

(3) fol. 227^b. Akbar.

(4) fol. 248^b. Jahângîr.

(5) fol. 265^b. Shâh Jahân.

Ârâyish VII. Divided into three Payrâyish:—

(1) fol. 288^b. History of 'Âlamgir from his birth to the end of the tenth year of his reign.

(2) Subdivided into four Numûds:—

'Alamgir's noble disposition, fol. 400^a; His children, fol. 403^a; Extent and divisions of his empire, fol. 404^b; Contemporary sovereigns, fol. 405^b.

(3) Divided into two Numûds:—

Shaykhs of 'Âlamgir's time, fol. 407^a; 'Ulamâ, from the time of Akbar to the time of 'Âlamgir, fol. 411^a.

Afzâyish. Divided into three Numûds:—

Caligraphers, fol. 419^a; Narration of curious events and wonderful things, each of which is introduced by the word بدیع; Account of the author's works and of the buildings erected by him, fol. 436^a.

Khâtimah, fol. 439^a. Wrongly styled here as نمود چہارم;

Notices of Persian poets arranged in alphabetical order.

A copy containing the most valuable extracts of the work, probably made by the order of H. Blochmann, and consisting of the Third Payrâyish of the Seventh Ârâyish, the Afzâyish and the Khâtimah and the whole of the Sixth Ârâyish, with a portion extracted from the Ṭabaqâtî Akbarî, and dealing with the nobles, learned men and poets of Akbar's time, is preserved in the Bâhâr Library, Calcutta.

Marginal additions, written in the same hand as the text itself, are to be found throughout the copy.

Written in fair Nasta'liq.

Not dated, apparently 12th century A.H.

No. 478.

fol. 145; lines 15; size $10\frac{1}{4} \times 7; 8 \times 5$.

جنات الفردوس

JANNÂT-UL-FIRDAUS.

Chronological tables of Muhammadan dynasties from the beginning of Islamism to A.H. 1126 = A.D. 1715.

Author: Mirzâ Muḥammad مرزا محمد.

Beginning:—

اما بعد از حمد و ثنای الهی و درود حضرت رسالت پناهی
 . . . پوشیده نماید که این مختصریست . . . در تاریخ ولادت و
 وفات و مدت سلطنت و حیات طبقات سلاطین جهان که بعد از
 ظهور حضرت پیغمبر آخر الزمان علیه الصلوة و السلام من الملك
 المنان لوائی استقال بر افراخته اند . . . و بنده راجی بفضل احد
 (احمد) (Rien, p. 138^b, wrongly reads احمد) و شفاعت احمد مرزا محمد
 بوضعی بدیع و طرزی عجیب آنرا در رشته تنظیم کشیده — الخ

The sources enumerated in the beginning of the work are:—

Arabic:—

وفیات الاعیان	کتاب الخمیس
مراة الجنان	تاریخ قرن حادی عشر تألیف
کتاب العنوان	مید محمد شبلی المکی
تاریخ الخلفا	

Persian : -

تاریخ سند تالیف میر معصوم	نظام التواریخ
بهکری	مطلع السعدین
هفت اقلیم تالیف میرزا محمد	تاریخ هرات تالیف
امین طهرانی	مولانا معین اسفزاری
تاریخ بدایونی	روضة الصفا
تاریخ فرشته	حبیب السیر
منتخب حسن بیگ خاکی	واقعات بابر
تاریخ عالم آرای	لب التواریخ
اقبال نامہ جهانگیری	جهان آرا
شاهجهان نامہ	طبقات اکبری
تاریخ سید مصطفی رومی	تاریخ الفی

The date of composition, A.H. 1126 = A.D. 1714, is mentioned thrice on foll. 113^a, 118^a, and 142^b respectively.

The tables are divided into six columns. They give the name of each king, the date of his birth, the date of his accession, the period of his reign, the length of his life, and the date of his death.

The work is divided into six *Bābs*, each *Bāb* subdivided into several sections called *Chaman*, and each *Chaman* into several sub-sections called *Gulzār* and *Bahār*.

Each table relating to a particular dynasty or race is preceded by a short introduction.

Contents: -

Bāb i. Muhammad, the four *Khalifs*, the Umayyades and the 'Abbasides, fol. 2^a.

Bāb ii. The Kings of Mağrib, Undulus and Africa, fol. 9^a.

Bāb iii. Arab Kings, fol. 18^a.

Bāb iv. Kings of Rûm, fol. 49^a.

Bāb v. Kings of Îrân, fol. 58^b.

Bāb vi. Kings of India, fol. 113^a.

On fol. 118^a the author, while mentioning the conquest of Hindûstân by Humâyûn, in A.H. 962, and the accession of Akbar in A.H. 963, promises to deal with the Timurides and their descendants at the end of the *Tabaqah* of the Indian Kings, but the present copy, like that of

Rieu, p. 138, ends with the table of the Argûn Kings of Qandhâr, who ruled in Sind.

In most cases the columns are left blank.

Written in a careless Nasta'liq.

Not dated; apparently 13th century A.H.

No. 479.

fol. 498; lines 21; size $11\frac{1}{2} \times 7\frac{1}{4}$; 9×5 .

تحفة الكرام

TUHFAT-UL-KIRÂM.

A very neat and beautiful copy of the *Tuhfat-ul-Kirâm*, a general history from the beginning of the world to A.H. 1180 = A.D. 1766, with a special history of Sind.

By Mir 'Alî Shîr Qânî of Tattah, مير عليشير قانع تنوي.

Beginning: -

بعد حمد خالقي که آثارات کون و مکان رشع از عمان قدرب
بیکران اوست الخ

Mir 'Alî Shîr, the fourth son of Sayyid 'Izzat-Ullah, who died in A.H. 1161 = A.D. 1748, belonged to a noble Sayyid family of Shîrâz. One of his ancestors, Sayyid Shukr-Ullah, came to Sind in A.H. 927 = A.D. 1520, and settled in Tattah, where 'Alî Shîr was born in A.H. 1140 = A.D. 1727.

In the course of his narrative he says (fol. 232^a) that he had two sons, one of whom, named Ġulâm 'Alî, was born in A.H. 1181 = A.D. 1767, and the other, named Ġulâm Walî Ullah, in A.H. 1183 = A.D. 1769.

'Alî Shîr at first adopted the poetical title of Mazhar, and subsequently changed it to Qânî. He also wrote several other prose works, one of which, according to Rieu, p. 846, is called *تاریخ عباسیه*, and composed several poetical works, viz., *قضا و قدر* in A.H. 1157 = A.D. 1744, a poem entitled *شمع از قدرب حق* in A.H. 1165 = A.D. 1752, the story of Kâmrûp and Kâmlata in A.H. 1169 = A.D. 1755, and a *Dîwân* in A.H. 1171 = A.D. 1758.

In the preface, the author, after speaking highly of the works *درج الدرر* by Mir 'Abd Ullah Aṣīl, and the *روضة الاحباب* by Mir Jamāl-ud-Dīn 'Aṭā Ullah, states that he began the composition of the present work in his fortieth year, A.H. 1180 = A.D. 1766, for which date, he says, the title of the work itself is a chronogram. According to two versified chronograms given by the author at the end, the work was completed in A.H. 1181 = A.D. 1767; but, as mentioned above, the author records a later date, A.H. 1183 = A.D. 1769, when speaking of the birth of his sons.

Of the three volumes into which the work is divided, the third volume, which deals with the history of Sind, is of special interest. In the preface to this volume, the author, while mentioning his sources, states that in A.H. 613 = A.D. 1216, when 'Alī bin Ḥamid bin Abī Bakr ul-Kūfī of Uchh visited Bhakar and Alwar, he made the acquaintance of Qāḍī Ismā'il bin 'Alī bin Muḥammad bin Mūsā bin Ṭā'i, and obtained from him an ancient record of the Arab conquest of Sind, which the aforesaid 'Alī bin Ḥamid translated into Persian. The author then mentions the histories of Mir Maṣṣūm Bhakari and Mir Muḥammad Ṭahir Nisyanī, the Argūn Nāmah, Tarkhān Nāmah, and Beglar Nāmah (see Elliot, *History of India*, vol. i., pp. 289 and 300).

VOLUME I.

Divided into a Muqaddimah and three Daftars:—

Muqaddimah:—

Creation, fol. 2^a; Genii, fol. 2^b.

Daftar I. Divided into three Ṭabaqāt:—

1. Prophets before Muḥammad, fol. 4^a.
2. Early Persian kings and their contemporary rulers in other parts of the world, fol. 46^a.
3. Philosophers, saints and poets who lived before Islām, fol. 74^a.

Daftar II. Divided into five Majlis:—

1. Genealogy of Muḥammad, fol. 87^b.
2. History of Muḥammad from his birth to his death, fol. 89^b.
3. History of the twelve Imāms and the fourteen Maṣṣūmins, fol. 94^a.
4. The descendants of the Imāms, fol. 110^b.

The Ṭabaqah containing the history of the four Khalifs is wanting here.

Daftar III. Divided into three Ṭabaqahs:—

1. Umayyades, their Amīrs and antagonists, fol. 119^b.
2. 'Abbasides, their Amīrs, Wazīrs and antagonists, and the Qarmatiles, fol. 143^a.

3. Dynasties contemporary with the 'Abbasides, divided into nine Asās:—

(1) Ṭāhīris, fol. 184^a; Ṣaffāris, *ib.*; Sāmānis, fol. 185^a; Ġaznawis, fol. 186^a; Ġūris, fol. 186^b; Âl-i-Buwayh, fol. 187^a; Saljūqs, fol. 188^a; Khwārazmshāhis, fol. 190^b; Atābaks, fol. 191^a; Ismā'ilis of Egypt, fol. 191^b; Ayyūbis, fol. 192^b; Ismā'ilis of Qūhistān, fol. 193^a; Âl-i-'Abd-ul-Mu'min, fol. 193^a; Qarākhītā'is of Kirmān, fol. 193^a.

(2) Caesars, fol. 194^a; Saljūqs, *ib.*; Dānishmandis, fol. 194^b; Salīqis, *ib.*; Mangūchakis, *ib.*; Qarāmān, *ib.*; Dulqadr, *ib.*; 'Uṣmānī Kings from A.H. 670 = A.D. 1271 down to Sulṭān Muḥammad bin Ibrāhīm, who reigned from A.H. 1058 to A.H. 1078 = A.D. 1648–1668, fol. 194^b.

(3) The Sharifs of Mecca and Medina, fol. 196^a.

(4) Chingīz Khān and his descendants in Ulūḡ Yūrt, Qipchāq, Îrān and Tūrān, fol. 196^a; the Shaybānis, fol. 207^a; the Khāns of Kāshḡar, fol. 207^b.

(5) Dynasties who ruled in Îrān after the Muḡals, namely, the Champānis, fol. 207^b; the Îlkānis, *ib.*; Âl-i-Muẓaffar, fol. 209^a; Kurts, fol. 210^b; Sarbadārs, *ib.*

(6) The Qarā Qūyunlus, fol. 211^b.

(7) The Âq Qūyunlus, *ib.*

(8) The Ṣafawis, *ib.*

(9) Timūr and his descendants who ruled in Îrān and Tūrān, *ib.*

VOLUME II.

Divided into a Muqaddimah, seven Maqālahs and a Khātimah:—

Muqaddimah, on the inhabited quarter of the globe, fol. 214^b.

The seven Maqālahs treat of the seven climates. The author enumerates all the principal countries and cities belonging to each climate, and gives short accounts of their rulers and other remarkable persons:—

First Climate, fol. 215^a.

Second Climate, fol. 220^a; Kings of the Deccan, fol. 223^a; Kings of Bengal, fol. 234^a; Rulers of Mālwah, fol. 236^a; of Khandes, fol. 236^a.

Third Climate, fol. 236^b; Kings of Hindūstān, from Naṣīr-ud-Dīn Subuktigīn (A.H. 366–387 = A.D. 976–997) to 'Ālamgīr II. (A.H. 1167–1173 = A.D. 1754–1759), fol. 283^a; Muḡal princes and Amirs of the Dihli empire, fol. 289^a; Kings of Egypt, fol. 302^b.

Fourth Climate, fol. 305^b; Merv, *ib.*; Sarakhs, fol. 310^a; Balkh, fol. 310^b; Balakhshân, fol. 319^a; Kâbul, fol. 317^a; Kashmîr, fol. 318^b; Herat, fol. 320^b, etc.; Isfahân, fol. 335^b, etc.

Fifth Climate, fol. 364^b; Kings of Shirwân, fol. 365^a; Samargand, fol. 370^a; Bukhârâ, fol. 373^a; Fargânah, fol. 376^a;

- Shâsh, fol. 378^b; etc.

Sixth Climate, fol. 379^b, Fârâb, fol. 380^a; Kings of Kâshgâr, fol. 381^b; Constantinople, fol. 384^b; Rûm, *ib.*; Farang, fol. 385^a; Portugal, fol. 385^b, etc.

Seventh Climate, fol. 385^b; Bulgâr, fol. 385^b; Qarqarah, fol. 386^a.

Khâtimah; distances between the principal cities, fol. 386^b.

VOLUME III.

History of Sind :--

Description of Sind, fol. 388^b; Hindû Râjahs of Sind, fol. 390^a; the Brahmans, fol. 390^b; earliest Muḥammadan conquest of Sind, fol. 392^a; conquest by Muḥammad Qâsim, fol. 392^b; Governors who ruled in Sind under the Umayyade Khalifs, fol. 397^a; Governors who ruled in Sind under the 'Abbaside Khalifs, fol. 398^a; Governors under the Kings of Ghaznah, Gûr and Dihlî, fol. 398^b; the Sûmarah tribe, fol. 401^b; Jâms of the Sammah tribe, fol. 406^b; Amirs of the Jâms of the Sammah tribe, fol. 409^a; Tabaqah-i-Argûn, fol. 409^b; Humâyûn's landing in Sind, fol. 412^a; Tabaqah-i-Tarkhân to the death of Gâzi Beg, with an account of the conquest of Sind by Akbar, fol. 414^a; Amirs of the Argûn and Tarkhân Dynasties, fol. 423^b; Amirs of the Timurides and Governors of Tattah, from A.H. 1002-1149 = A.D. 1593-1736, fol. 426^a; the Kalûrah 'Abbâsiyah family, fol. 430^a; cities and towns of Sind, with biographical notices of eminent Shaykhs, scholars, poets, and other remarkable persons of each place, fol. 436^a.

For the contents of the Tuhfat-ul-Kirâm and for other works of the author, see Rieu, pp. 846-848; Elliot's History of India, vol. i., pp. 327-351. Some chapters translated by T. Postans will be found in the Journ. Asiat. Soc. Bengal, vol. vii., pp. 96-104, and 297-310.

This beautiful copy was written by the order of Mîr Muḥammad Naṣîr Khân شاهزاد میر محمد ناصر خان of Persia.

Written in a beautiful minute Nasta'liq, within gold ruled borders, with sumptuously decorated 'Unwâns and illuminated frontispieces at the beginning of each volume.

Dated A.H. 1233.

Scribe محمد اسمعیل ابن حاجی محمد باقر شیرازی

No. 480.

fol. 252; lines 31; size $12 \times 8\frac{1}{4}$; $9 \times 5\frac{1}{4}$.

حديقة الصفا

HADÎQAT-US-ŞAFÂ.

A voluminous work on general history from the beginning to A.H. 1173 = A.D. 1759, written by Yûsuf 'Alî bin Ġulâm 'Alî Khân يوسف علي بن غلام علي خان, who flourished under 'Alî Wardî Khân (d. A.H. 1169 = A.D. 1755), governor of Bengal, Behar and Orissa.

Beginning:—

باعث تدوين این کلمات آنکه

According to the preface in the present copy the entire work is divided into a Muqaddimah, three volumes (مجلد) and a Khâtimah; each volume is subdivided into several Rauḍahs or gardens, each Rauḍah into several Daulahs or trees, and each Daulah into several Ġuşns or branches. The present copy contains a portion of Volume I. and breaks off with the concluding portion of Daulah II. of the fourth Rauḍah.

An autograph copy by the author with a detailed description of the contents, is noticed in *Ethé, Bodl. Lib. Cat.* No. 118.

In the preface the author states that he collected the materials for the work during the time of Muḥammad 'Alî Wardî Khân, but that, owing to various obstacles, he could not carry out his plan until after the death of 'Alî Wardî Khân, which took place in A.H. 1169 = A.D. 1755. In A.H. 1170 = A.D. 1756 he commenced the composition. He adds that he had no one to assist him in the work, and had to depend exclusively upon his own knowledge and labour. At one time, being discouraged, he put aside the work, of which only a very small portion had been written, but Mir Muḥammad 'Alî happened to read it, and finding it interesting encouraged the author to resume and finish it.

The author also wrote a history of the lives and administrations of 'Alî Wardî Khân Mahâbat Jang, and of his successor, Shujâ'-ud-Daulah; see *Rieu*, p. 312^a.

Contents:—

VOLUME I.

Introduction, containing the preface, an account of the Creation, and a complete index to Volume I., fol. 2^a.

Raḍḍah I. Divided into two *Dauḥahs* :—

1. The Prophets before Muḥammad, fol. 4^a.
2. The pre-Muhammadan Kings, in fourteen *Ġuṣṣ*s : The Pishdādians, fol. 28^a; the Kayānians, fol. 29^a; the Ash-kānians, fol. 32^a; the Ashġānians and the Sāsānians, fol. 32^a; the Kaldānians and the Kings of Syria, fol. 35^b; the Banū Sulaymān, the Ptolemies, the Kings of Ḥabash and the Ġassānians, fol. 36^a; the Banū Lakḥm and the Roman emperors, fol. 36^b.

Raḍḍah II. Divided into five *Dauḥahs* :—

1. History of Muḥammad, fol. 37^b.
2. Abū Bakr, fol. 70^b.
3. ‘Umar, fol. 73^b.
4. ‘Uṣmān, fol. 78^b.
5. ‘Alī, fol. 82^b.

Raḍḍah III. Divided into ten *Dauḥahs* :—

1. The twelve Imāms, fol. 95^b.
2. Eminent Ṣaḥābīs, in alphabetical order, fol. 99^a.
3. This section, dealing with the notices on Saints, ‘Ulamā and Legists in general, bears the wrong heading, *در ذکر تابعین* و *تابع تابعین*, fol. 103^b. The account of the Ṭabī‘in and the Ṭab‘i-Ṭabī‘in is given on fol. 122^b.
4. The four Mujtahidīn, fol. 123^b.
5. The seven readers of the Qur‘ān, fol. 124^a.
6. The eminent ‘Ulamā and traditionists, *ib.*
7. The eminent Ṣūfis and Saints, fol. 125^b.
8. The Banū Umayyah, fol. 128^b.
9. In two *Ġuṣṣ*s : The Martyrdom of Ḥusayn, fol. 131^a; account of ‘Abd Ullah Zubayr, fol. 134^a.
10. The ‘Abbāsides, fol. 149^a.

Raḍḍah IV. Divided into two *Dauḥahs* :—

1. Rulers and Governors contemporary with the ‘Abbāsides to the west of Bagdād, in twenty-three *Ġuṣṣ*s : The ‘Abbāsides who fled to Egypt, fol. 165^a; the Sayyids in Spain, fol. 165^b; the Sayyids in Yaman, fol. 166^a; the Sharifs of Mecca, *ib.*; the Banū Ġālīb in Africa, fol. 167^a; the Banū Ṭālūn, *ib.*; the Āl-i-Ḥamadān, *ib.*; the Ikḥshidiyyah, fol. 167^b; the Banū Mundir, fol. 168^a; the Mulaṣṣamīn, *ib.*; the Muwaḥḥidīn, fol. 168^b; the Banū Marīn, fol. 169^b; the

Âl-i-Mirdās, *ib.*; the Banû 'Uqayl, *ib.*; the Banû Asad, fol. 170^a; the Banû Tâi, *ib.*; the Ismâ'ilis in Egypt, *ib.*; the Âl-i-Ayyûb, fol. 172^a; the Saljûqs, fol. 176^a; the Âl-i-'Uṣmân of Rûm, fol. 177^b; the Akrâd, fol. 214^a; the Âl-i-Dul Qadr, *ib.*

2. The dynasties contemporary with the 'Abbāsides to the east of Bagdād, in Îrân and Tûrân, in twenty-five Ġuşus: The Banû Hāsan and Hūsayn in Ṭabaristân and Ġilân, fol. 214^b; the Kârkīyās in Ġilân, fol. 215^a; the Qiwāmiyah Sayyids in Māzandarân, fol. 217^b; the Bāwandīyah in Ṭabaristân and Ġilân, fol. 218^a; the Ṭāhirides, fol. 219^b; the Ṣaffārides, fol. 220^a; the Sāmānides, fol. 221^a; the Âl-i-Ziyār, fol. 223^b; this is followed by a long notice on Abû 'Alī Sinâ, fol. 224^a; the Ġāznawis, fol. 226^b; the Ġûris, fol. 229^b; the Kurts, fol. 231^a; the Daylamī's, fol. 232^a; the Kākuyah, fol. 235^a; the Saljûqs of Îrân, Tûrân, 'Irâq and Kirmân, fol. 235^b; the Atābaks of Mauṣil, fol. 244^a; of Âḍarbayjân, fol. 245^a; of Fârs, fol. 245^b; of Luristân, fol. 246^b.

There is a large lacuna after fol. 246. The MS. breaks off here and abruptly opens with the concluding portion of the third volume, dealing with the contemporary poets who were the author's friends. The rubrics bearing the names of the poets are wanting. At the end it is said that the author had a mind to continue the history of the Mughal sovereigns down to Aḥmad Shâh (deposed in A.H. 1167 = A.D. 1754), 'Âlamgîr II. (*d.* 1173 = A.D. 1759), and Shâh 'Âlam, to the eleventh year of his reign, A.H. 1184 = A.D. 1771 (the year in which the author finished the composition), but that, as he contracted a serious illness, he could not carry out his plan.

The third volume of the work is written entirely on the basis of Firishtah, and agrees with it in arrangement and in many other respects. See Rieu, p. 872, where a copy of the third volume is mentioned.

Written in minute Nasta'liq.

Not dated, apparently 13th century A.H.

No. 481.

fol. 620; lines 15; size $12 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

مرآت آفتاب نما

MIR'ÂT-I-ÂFTÂB NUMÂ.

A compendium of general history, biography and geography, from the beginning of the world to the 45th year of the reign of Shâh 'Âlam, A.H. 1217 = A.D. 1802.

Beginning:—

مثالی کہ غوش آبی لالی متلای الفاظ آبدارش آرایش افسر
سلطان سخن تواند نمود الخ

The author of this work, 'Abd-ur-Rahmân, entitled Shâh Nawâz Khân, عبد الرحمن مخاطب بشاهنواز خان هاشمی ثم الدهلوی, who was a high official in the Court of Shâh 'Âlam, states in the preface that he had long been engaged in historical studies, and had thought of writing a history from the creation of the world to his own time, dealing with the accounts of the prophets, Khalifs, Imâms, philosophers, physicians, 'Ulamâ, saints, poets, nobles, kings and wonders and curiosities of the world, but that on account of various obstacles and hindrances he could not carry out his plan, until in the reign of his royal patron, Shâh 'Âlam, he found himself in a position to undertake this work, which he completed in A.H. 1218 = A.D. 1803.

The title of the work, which forms a chronogram for the date of composition, viz., A.H. 1218, was chosen on account of its including the word 'Âftâb,' which was the poetical *nom de plume* of Shâh 'Âlam, to whom the work is dedicated.

It may be remarked here that the Mir'at-i-Âftâb Numâ is only an abridgment of other universal histories of earlier date. The author gives very short notices of the various dynasties that ruled in the East. He very often dismisses an entire dynasty with a bare enumeration of its kings, while on many occasions he gives very scanty notices of only the most remarkable persons of a race. But the history of Shâh 'Âlam, the events of whose reign are recorded year by year, is no doubt of some value, while the biographical portion, and the last part of the sixth Tajalli, treating of Asiatic music, are extremely interesting.

Other copies of the work are mentioned: Morley, *Descriptive Catalogue*, pp. 56–58; Rien, p. 131^b; Ethé, *Bodl. Lib. Cat.* No. 120^b. See also Elliot, *History of India*, vol. viii., p. 332; *Journal of the Asiatic Society of Bengal*, vol. xxiii., part I., p. 233, No. 30.

The work is divided into a Muqaddimah, two Jalwabs, subdivided into several Tajallis, and a Khâtimah, as follows:—

Muqaddimah. Advantages of studying history, fol. 4^b.

Jalwah I. Subdivided into six Tajallis:—

1. Creation of the world; heavenly bodies and divisions of time; minerals, plants with their usage, and animals in alphabetical order; constitution of the human body; ethics, fol. 6^a.
2. History of the prophets from Âdam to Muḥammad, fol. 78^a.
3. History of Muḥammad, the first four Khalifs, and the twelve Imâms, fol. 137^b.
4. Ṣūfis in chronological order, fol. 159^a; Saints and Martyrs who are buried in India, fol. 172^a; false Ṣūfis, fol. 197^b; Hindû devotees, fol. 119^b; ‘Ulamâ, fol. 208^b; physicians and philosophers, fol. 217^a; poets in alphabetical order, fol. 225^b; calligraphists, fol. 261^a.
5. Wrongly styled here, تجلی ششم. Early Arab and Persian Kings: The Pishdâdiâns, fol. 266^b; the Kayâniâns, fol. 269^a; Mulûk-ut-Ṭawâ’if, fol. 273^b; the Sâsâniâns, fol. 274^a; the Kings of Babylon, Syria, of the Jews, and of the Greeks, the Himyarites, the Ethiopians, and the Turks from Japhet, fol. 279^b; the Umayyades, fol. 284^a; the ‘Abbasides, fol. 285^b; the Ṭāhiris, the Ṣaffārides, fol. 289^a; the Samanides, fol. 290^a; the Ġaznavides, fol. 291^a; the Kings of Ġilân, the Buwaihides, fol. 291^a; the Saljûqs, fol. 292^b; the Atābaks of Fârs, fol. 294^a; Kings of Ġûr and Ġaznîn, fol. 294^b; the Khwârazmshâhis, fol. 296^b; the Ayyûbis, the Kings of Egypt and Syria, of Yemen and of Arabia, fol. 301^a; the Khâns of Turk, fol. 301^b; the Chingîz Khânians, fol. 302^a; Kings of the Deccan, the Nizâm-ul-Mulkis, the ‘Âdil Khânîs, the Qutb-ul-Mulkis and the Kings of Gujarât, fol. 305^a; the rulers of Mâlwah, Khândes, Bengal, Jaunpûr, Kashmir, Sind and Multân, fol. 308^b; the Ṣafawis, fol. 308^b; the Afgâns of Dihlî, fol. 309^b; the Rājahs of India, fol. 315^a.
6. History of Timûr and his descendants in India to the thirtieth year of Shâh ‘Âlam’s reign, fol. 318^a; biographies of the distinguished Amirs of the Timuride Dynasty,

- in alphabetical order, fol. 435^b; inventions, fol. 456^a;
- Indian musicians and singers, with a description of the
- various musical tunes, modes, etc., fol. 459^a.

Jalwah II. Divided into eight Tajallis. The first seven treat of the seven climates and of the cities and provinces situate therein, fol. 487^b. The eighth deals with the seas of the seven climates, fol. 605^b. The seventh Tajalli includes a description of Europe and America based on information received from Jonathan Scott (*b.* 1754—*d.* 1829), fol. 590^a.

Khâtimah. Curiosities and wonders of the world, fol. 608^a.

Written in a bold neat Nasta'liq.

Dated 22nd Rabî', the thirteenth year of the reign of Muḥammad Akbar II.

HISTORY OF THE PROPHETS, MUHAMMAD, THE KHALÎFS AND THE IMÂMS.

No. 482.

fol. 405 ; lines 23 ; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

تاج القصص

TÂJ-UL-QIṢAṢ.

A copious work on the biographies and legends of the prophets from Âdam to Muḥammad, chiefly based upon the Qurân, its commentaries and the Ḥadîṣ.

It seems to have been written shortly after the well-known work, Qīṣaṣ-ul-Anbiyâ, of Ishâq bin Ibrâhîm bin Maṣṣûr bin Khalaf of Nishâpûr, who, according to Rieu, p. 143, was living at the end of the fifth century of the Hijrah.

Dr. Ethé, in his Bodl. Lib. Cat., No. 343, wrongly asserts that the Qīṣaṣ-ul-Anbiyâ is "a mere abridgment" of the Tâj-ul-Qiṣaṣ. In the present work we find that the author, while mentioning as his sources جرير طبري (*d. A.H. 310 = A.D. 922*) and اعثم كوفي (*c. A.H. 314 = A.D. 926*), frequently cites the work Qīṣaṣ-ul-Anbiyâ. So it is evident that the Qīṣaṣ-ul-Anbiyâ was written before the present work. The author frequently introduces his master in the form قال امام الجيهاني, and on fol. 228* mentions another work, عصاة الانبياء, without the author's name. This I have not been able to trace. Hâj. Khal., vol. iv., p. 212,

mentions two works of the same title. One by **فخر الدين رازي**, who died in A.H. 606 = A.D. 1209, and the other by **احمد بن الشيخ مصلح** **الدين الشهير بالمركز وابن السيف الكر ماني**, without any date.

Dr. Ethé notices three copies of the present work, one in the Bodl. Lib. Cat., No. 342, and two in the Ind. Office Lib. Cat., Nos. 591 and 592. The learned doctor, in his Ind. Office Lib. Cat., while remarking that the work is by an "anonymous author," could make out only a part of the author's name (**Ibn-i-Naṣr-ul-Bukhārī**) from a casual and defective note on the fly-leaf of the Bodl. Lib. copy. He remarks:—"As to the author, his name does not occur in the book itself . . . We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed." But on fol. 92^b of the present copy the author, in the beginning of a detailed narrative of the life of Joseph, gives us the following particulars about himself. He styles himself **Abū Naṣr Aḥmad bin Aḥmad bin Naṣr ul-Bukhārī**, **ابو نصر احمد بن احمد بن نصر البخاري**, and states that his master, **Abul Qāsim Maḥmūd bin Ḥasan ul-Jayhānī**, at the request of his pupils, wrote a work on the Quranic story of Joseph, which work, he, the pupil, rendered into Persian with suitable additions and alterations, entitling it **انس** **مجلس**. He further adds that he wrote the translation in **Balkh**, A.H. 475 = A.D. 1082. The following quotation will give an idea of the particulars given by the author:—

قال الشيخ الامام الزاهد ابو القاسم محمود بن حسن الجيهاني
رحمة الله شاگردان از من درخواستند تا ايشانرا در قصه
يوسف عليه السلام تصنيفي سازم—اجابت كرد تا ايشانرا از
تصنيفهاي ديگر استغنا پديد آيد— . . . پس ايشانرا مجموعه
ساختم فارسي . . . و سورة يوسف را بر چهل مجلس نهادم . . .
و اين تصنيف را انس المريدين و روضة المصبيين نام كردم . . .
و من كه شاگرد و يم بكنيت ابو نصر و بنام احمد بن احمد بن نصر
البخاري اين نسخه را ببلخ لوشتم بتاريخ سنه خمس و سبعين و
اربعمائة . . . الخ

The work starts with a short Arabic preface, beginning thus:—

الْحَمْدُ لِلَّهِ الَّذِي تَوَحَّدَ بِالْمَلَكُوتِ وَ تَعَزَّرَ بِالْجَبَرُوتِ وَ هُوَ الْحَيُّ
الَّذِي — النح

This is followed by a Persian introduction, which begins thus:—

سپاس و ستایش برامتی و آفرین بتمامی مر خداوند جهان
آفرین — النح

In the preface the author, after dealing at some length with the necessity of education and its advantages, gives short accounts of the creation of the earth, the ocean, the heaven and its bodies, paradise and hell.

There is no division whatever, and spaces for headings are left blank in many places.

Contents:—

fol. 18 ^a .	آدم	fol. 92 ^a .	یوسف
fol. 49 ^a .	ادریس	fol. 184 ^a .	موسی
fol. 51 ^a .	نوح	fol. 213 ^b .	ایوب
fol. 59 ^a .	هود	fol. 218 ^b .	یونس
fol. 61 ^a .	صالح	fol. 222 ^a .	جالوت
fol. 65 ^b .	شعیب	fol. 226 ^b .	داؤد
fol. 68 ^a .	ابراهیم	fol. 230 ^b .	سلیمان
fol. 81 ^b .	اسماعیل	fol. 248 ^b .	لقمان
fol. 91 ^b .	عیص و یعقوب	fol. 252 ^a .	امکندر

The part dealing with the pre-Muhammadian prophets concludes on fol. 291^a, after which begins the history of Muhammad down to his

death. After dealing with the miracles of Muḥammad and other prophets, the author dismisses his immediate successors in a few lines and closes with a short account of Husayn's death.

For other copies see Ethé, Bodl. Lib. Cat., No. 342, and Ethé, Ind. Office Lib. Cat., Nos. 591 and 592.

This MS. is wormed in many places.

Written in a clear minute Nasta'liq.

Not dated; a fine, ancient copy.

No. 483.

fol. 270; lines 15; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

MAJMA'UL-HASANÂT.

: Biographies and legends of the prophets from Âdam to Muḥammad, and of the Khulafâ-i-Râshidîn or the first four Khalifs, by an anonymous author.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة علي سيدنا
و رسوله الرحمة و شفيع الامة محمد و آله اجمعين — بلغنا عن
محمد بن ابراهيم البخاري رحمه الله باسناد صحيح الخ

On the fly-leaf at the beginning the title assigned to the work is قصص الانبياء, but according to W. Pertsch, Berlin Cat., p. 522, it should bear the designation, مجمع السنات. Dr. Ethé, in his India Office Lib. Cat., No. 593, basing his assertion on the opening lines of the work, holds that it is founded mainly on the Ṣaḥîḥ (كتاب) of Muḥammad bin Ismâ'il-ul-Bukhârî (d. A.H. 256 = A.D. 870); but as a matter of fact the entire work is based chiefly on the verses of the Qur'ân.

Contents:—

1. fol. 1^b.
Creation of the Prophetic Light, the World and — کرمی — عرش
قلم and لوح.
2. fol. 6^b.
قصه پروان
3. fol. 8^a.
قصه آدم علیه السلام
4. fol. 20^b.
قصه شیف علیه السلام
5. fol. 21^b.
قصه ادريس علیه السلام
6. fol. 22^b.
قصه نوح علیه السلام
7. fol. 28^b.
قصه هود علیه السلام
8. fol. 31^b.
قصه صالح پیغمبر علیه السلام
9. fol. 33^b.
قصه ابراهيم علیه السلام
10. fol. 51^a.
قصه لوط پیغمبر علیه السلام
11. fol. 54^a.
قصه اسحاق پیغمبر علیه السلام
12. fol. 54^b.
قصه یوسف علیه السلام
13. fol. 75^b.
قصه ایوب علیه السلام

14. fol. 84^a.

ابتدای قصه موسی علیه السلام

15. fol. 90^a.

قصه شعيب عليه السلام

16. fol. 91^a.

قصه موسی علیه السلام (continued)

17. fol. 113^a.

قصه قارون لعنة الله عليه

18. fol. 118^b.

قصه بلعم

19. fol. 125^b.

قصه يوشع عليه السلام

20. fol. 126^b.

قصه يونس عليه السلام

21. fol. 137^b.

قصه داود عليه السلام

22. fol. 139^a.

قصه شداد بن عاد

23. fol. 150^a.

قصه سليمان عليه السلام

24. fol. 165^b.

قصه نوحا

25. fol. 168^b.

قصه لقمان حكيم

26. fol. 171^a.

قصه ذو القرنين

27. fol. 177^b.

قصه خضر و الياس عليهما السلام

28. fol. 179^b.

قصه اصحاب كهف

29. fol. 183^a. قصه الياس پيغمبر عليه السلام
30. fol. 183^b. قصه شهر ميا
31. fol. 186^a. قصه ارميا عليه السلام
32. fol. 186^b. قصه بخت نصر
33. fol. 190^a. قصه ذكريا عليه السلام
34. fol. 190^b. قصه يحيي عليه السلام
35. fol. 193^b. قصه عزيز عليه السلام
36. fol. 195^b. قصه تبع بن مصدع بن دردع
37. fol. 198^a. قصه مريم رضي الله عنها
38. fol. 205^b. قصه رفع عيسي عليه السلام در بيت المقدس
39. fol. 220^a. قصه عبادة الاصنام
40. fol. 221^b. قصه قوم تبع
41. fol. 222^b. قصه اهل ضروان
42. fol. 223^a. قصه اصحاب فيل
43. fol. 225^a. قصه مولود مهتر عالم صلي الله عليه وسلم

44. fol. 228^b.

قصه نزول وحى

45. fol. 233^a.

قصه شب معراج

46. fol. 239^b.

قصه هجرت رسول صلى الله عليه وسلم

47. fol. 241^b.

قصه حرب بدر الكبرى

48. fol. 244^b.

قصه حرب احد

49. fol. 248^a.

قصه بدر الصغرى

50. fol. 255^b.

قصه غزوة تبوك

51. fol. 261^b.

قصه وفات پيغمبر عليه السلام

52. fol. 262^b.

خلافت ابو بكر

53. fol. 264^a.

خلافت عمر

54. fol. 266^b.

خلافت عثمان

55. fol. 267^b.

خلافت علي

56. fol. 269^a.

قصه يزيد لعنه الله عليه

Written in a fair Nasta'liq within coloured borders.

Not dated, apparently 18th century.

HISTORY OF MUHAMMAD.

No. 424.

fol. 256; lines 18; size $9\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 4\frac{1}{2}$.

ترجمہ مولود النبی

TARJUMAH-I-MAULÛD-UN-NABÎ.

A Persian translation of Sa'îd bin Mas'ûd-ul-Kâzarûnî's history of Muḥammad.

Beginning :—

و به نستعین — حمد و سپاس بی‌قیاس خدایرا که نور محمد صلی
الله علیه و آله و سلم پیش از همه چیز آفرید — ان

No proper title to the work is given anywhere, and there seems to be serious confusion regarding the author and the work. Towards the conclusion the translator twice calls it "Tarjumah-i-Maulûd-i-Muṣṭafâ," *e.g.* on fol. 355^a, . . . **و این آخر ترجمه کتاب مولود مصطفی**, and again on fol. 355^b, **تمام شد کتاب ترجمه مولود مصطفی صلوات**, . . . **الله و سلامه**. . . while in the colophon it is called, "Kitâb-i-Maulûd-un-Nabî," **کتاب مولود النبی**.

The work is mentioned, without the translator's name, in Rieu, iii., p. 1026^a, where it is wrongly styled **تاریخ حسینی**, and even **منتخب الاخبار**, which, however, is quite distinct from the present work. In Ethé, India Office Library Cat., No. 165, and in the colophon of the Bâhâr Library copy, it is called **سیر عقیقی**; while two copies, without any title, are noticed in W. Pertsch, Berlin Cat., Nos. 543 and 544.

Again, Hāj. Khal., vol. vi., p. 167, very curiously notes:—

فارسي — منتقى في سير مولود النبي المصطفى — by Sa'id-ud-Dīn Muḥammad bin Mas'ūd-ul-Kāzarūnī (d. A.H. 758 = A.D. 1356), للإمام سعيد الدين محمد بن مسعود الكازروني لمتوفي سنة ٧٥٧ رتب علي اربعة اقسام و خاتمه عربه ولده. Hāj. Khal., vol. v., p. 548, also mentions Sa'id bin Mas'ūd Kāzarūnī's work, مطالع المصطفوية في شرح مشارق الانوار النبوية of Raḍi-ud-Dīn Ḥasan bin Muḥammad-us-Ṣiḡānī, who died in A.H. 650 = A.D. 1252. The same Hāj. Khal. mentions 'Afif-ud-Dīn in connection with three other works, viz., vol. i., p. 237, اربعين كازروني; vol. ii., p. 537, شرح بخاري, completed at Shīrāz, Rabi' I., A.H. 766 = A.D. 1364; and iv., p. 52, شفاء, فرغ منه في شهر ربيع الاول بمدينة شيراز, which in the introduction of the present copy is said to be a work of Sa'id bin Mas'ūd-ul-Kāzarūnī.

Brock., ii., p. 195, also mentions under Sa'id bin Mas'ūd-ul-Kāzarūnī, *al muntaqā fī sirat an nabi al mustafā* (after which, wrongly following Hāj. Khal., *loc. cit.*, he adds the word "persisch" instead of "arabisch") and his two other works, viz., *maulūd an nabi* and *musalsalāt*. The last is included among the works of Sa'id bin Mas'ūd-ul-Kāzarūnī, enumerated in the beginning of the copy.

Now in the preface the translator, referring to Sa'id bin Mas'ūd ul-Kāzarūnī, remarks:—

مولف كتاب غلام احاديث نبويه شاگرد اخبار مصطفيه سعيد
بن مسعود كازروني اسكنه الله بصبوغة الجنان و افاض عليه سجال
الرحمة والرضوان

The words after كازروني at once suggest that Sa'id bin Mas'ūd was not living at the time of the present translation. Moreover the translator throughout the work introduces Kāzarūnī with the words روح الله روحه.

In the conclusion the translator, who gives his name as 'Afif bin Sa'id bin Mas'ūd bin Muḥammad bin 'Alī bin Aḥmad bin 'Umar bin Ismā'il Shāykh-ush-Shuyūkh Abi 'Alī Daqqāq, says that he finished the

writing of the work at Shirāz in A.H. 760 = A.D. 1358, that is to say two years after the death of Sa'id Kāzarūni:—

تمام شد کتاب ترجمه مولود مصطفی صلوات الله و سلامه عليه
و آله و صحبه اجمعين و لله الصمد اولاً و آخراً و ظاهراً و باطناً در
يشعه شيخ كبير ابي محمد بن عبد الله الخفيف قدس الله سره
بدمست مترجم اين كتاب كمتربن بندگان غداي عثيث بن سعيد
بن مسعود بن محمد بن علي بن احمد بن عمر بن اسمعيل شيخ
الشيوخ ابي علي دقاق برد الله مضجعههم و اصلح شأنه و غفر
لهم — در روز پنجشنبه عاشورا مبارك سنه ستين و سبعمائه در
شيراز . . .

In my opinion (i) Hāj. Khal. is right in asserting that 'Afif-ud-Dīn, the present translator, was the son of Sa'id bin Mas'ūd-ul-Kāzarūni, whose genealogy, as given in Ibn-i-Hajar 'Asqalanī's (*d.* A.H. 852 = A.D. 1448) *Durar-ul-Kāminah*, vol. ii., fol. 522, exactly agrees with the genealogy given by the translator 'Afif at the end of the present work; (ii) Hāj. Khal. has very seriously confounded the works of the father and the son, and has thus thrown all the subsequent writers into error; (iii) the work is the Persian translation of Sa'id bin Mas'ūd-ul-Kāzarūni's history of Muḥammad, entitled by Brock., ii., p. 195, *Maulūd-un-Nabī*, a copy of which is mentioned in the British Museum Cat., No. 920, p. 423, and the divisions of which, as described in the said catalogue, exactly correspond with those of the present work.

In the introduction the translator, 'Afif, after praising God, the Prophet and his companions, states that the author, Sa'id bin Mas'ūd-ul-Kāzarūni, after finishing the commentary on the *Mashāriq-ul-Anwār* (*loc. cit.*) and the works *Shifā-us-Ṣudūr* (not mentioned by Brock.), the *Musalsalāt* (not mentioned by Hāj. Khal.), and other works: —

تا شرح مشارق الانوار و کتاب شفاء الصدور و مسلسلات
محمدیین و دیگر مختصرات را تالیف کردم . . .

thought of writing an authentic biography of the Prophet. With this view, after thoroughly studying the Qur'an and the books of traditions, he wrote the work (the original) in the hope of receiving a reward in the next world.

On fol. 119^b the translator narrates that the author, Sa'id Kāzarūni, ever desired to behold the Prophet in a dream, and to hear some genuine Ḥadiṣ from his lips, in order that he might deliver the same directly from the Prophet without any Isnād or Catena. And this came about on Thursday night the 5th of Ṣafar, A.H. 732 = A.D. 1331.

The work is divided into four Qisms and a Khātimah : --

QISM I.

Account of the creation of the Prophetic light till the time of Muḥammad's birth, divided into eight Bābs or chapters : --

i. fol. 8^b.

باب اول در بیان کیفیت تأییدن نور نبوت حضرت رسالت
صلوات الله و سلامه علیه پیش از وجود و صورت او و ذکر خلق
طینه طینه او پیش طینه آدم و حدیث صورتها، پیغمبران علیهم
الصلوة والسلام

ii. fol. 17^b.

باب دوم در بیان بشارات کتب قدیمه و انبیا و دیگران به
بعثت رسول خدا صلی الله علیه و سلم

iii. fol. 22^a.

باب سوم در بیان اخبار جمعیان به بعثت حضرت رسالت صلی
الله علیه و سلم

iv. fol. 25^b.

باب چهارم در ذکر کیفیت منتقل شدن نور نبوة رسول خدا
صلی الله علیه و سلم از اصحاب طینه بارعام طاهره

v. fol. 40^b.

باب پنجم در غرایب که در مدة عمل حضرة رسالت صلی الله
علیه و سلم به ظهور آمد

vi. fol. 41^b.

باب ششم در ذکر ولادة و ظهور بمن و برکة حال و کیفیت
وضع او صلی الله علیه و سلم

vii. fol. 47^b.

باب هفتم در بیان حوادث که در شب ولادة حضرة رسالت
ظاهر شده

viii. fol. 49^b.

باب هشتم در ذکر نسب و آباء و امهات آن حضرة و کثيـثـت
وفاة عبد الله و ذکر اسماء رسول الله صلي الله عليه وسلم

It is divided into the following five Fasl̄s or sections:—

(1)

فصل اول در ذکر نسب حضرة رسالت صلي الله عليه
وسلم

(2) fol. 51^b.

فصل دوم در ذکر بدران او عليه الصلوة والسلام

(3) fol. 53^a.

فصل سوم در ذکر مادران حضرة رسالت عليه الصلوة و
السلام

(4) fol. 54^a.

فصل چهارم در ذکر وفاة عبد الله

(5) fol. 54^a.

فصل پنجم در ذکر اسماء رسول خداي صلي الله
عليه وسلم

QISM II.

Events from the time of his birth to his mission, divided into nine
Bābs:—

i. fol. 55^b.

باب اول در بیان آنچه در سال ولادة او حادث شده

ii. fol. 56^a.

باب دوم در بیان حديث حليمه و ارضاع و کثيـثـت
غيب آ...

iii. fol. 64^a.

باب سوم در بیان آنچه در سال سوم از مولد حضرة رساله
بوذه — در آن سال شق صدر واقع شد

iv. fol. 67^a.

باب چهارم در بیان آنچه در سال چهارم و پنجم و ششم از مولد
حضرة رساله صلي الله عليه و سلم بوذه — و در این سال بعدد هر
سالي فصلیست

v. fol. 68^b.

باب پنجم در بیان آنکه در سال هفتم از مولد حضرة رساله
بوذه — و عكايت سيف بن ذي يزن

vi. fol. 72^a.

باب ششم در بیان آنچه در سال هشتم تا آخر سال یازدهم از
مولد حضرة رساله عليه الصلوة و السلام بوذه

vii. fol. 74^b.

باب هفتم در بیان آنچه در سال دوازدهم تا آخر سال بیست
و سوم از مولد حضرة رساله بوذه

viii. fol. 77^b.

باب هشتم در بیان آنچه در سال بیست و پنجم از مولد حضرة
رساله بوذه و قصه راهب و تزویج خدیجه و ذکر اولاد رسول الله
صلي الله عليه و سلم

ix. fol. 81^b.

باب نهم در بیان آنچه در سال سی و پنجم تا آخر چهل سالگی
حضرة رساله صلي الله عليه و سلم بوذه

QISM III.

Events from the time of his prophetic mission till his stay in Mecca,
divided into nine Bābs:—

i. fol. 83^b.

باب اول در ذکر امارات نبوة او صلي الله عليه و سلم

ii. fol. 88^a.

باب دوم در بیان آنچه در سال اول از نبوة حضرة رساله صلي الله عليه و سلم بوزده — و صفة نزول وحى و ذكر آن كس كه اول مسلمان شد

iii. fol. 95^b.

باب سوم در بیان آنچه در سال چهارم و پنجم از نبوة حضرة رساله صلي الله عليه و سلم واقع شده — و مكاره كه از مشركان كشيد — و كيفيت هجرة به حيمه

iv. fol. 102^a.

باب چهارم در بیان آنچه در سال ششم و هفتم از نبوة بوزده — و ذكر اسلام حمزه و عمر رضي الله عنهما

v. fol. 106^b.

باب پنجم در بیان آنچه در سال هشتم از نبوة حضرة رساله صلي الله عليه و سلم بوزده — و ذكر عهد كردن قریش بر دشمني بني هاشم و بني مطلب

vi. fol. 110^b.

باب ششم در بیان آنچه در سال دهم از نبوة بوزده و وفاة خديجه و ذكر ثقيف و جماعت جنیان و تزويج عايشه و موده رضي الله عنهما

vii. fol. 115^b.

باب هفتم در بیان آنچه در سال يازدهم از نبوة واقع شده

viii. fol. 116^a.

باب هشتم در بیان آنچه در سال دوازدهم از نبوة واقع شده — و ذكر معراج — و كيفيت فرض شدن نماز در آن شب

ix. fol. 125^a.

باب نهم در بیان آنچه در سال سيزدهم از نبوة بوزده است

QISM IV.

Events of the Prophet's Hijrah years, divided into eleven Bābs:—

i. fol. 128^a.

باب اول در بیان آنچه در سال اول از هجرة بوذه

ii. fol. 159^a.

باب دوم در بیان آنچه در سال دوم از هجرة بوذه و ذکر نکاح
و دامادي علي با قاطمه رضي الله عنهما و تعويل قبله و فريضه
رمضان و غزاء بدر

iii. fol. 179^b.

باب سوم در بیان آنچه در سال سوم از هجرة بوذه و ذکر
تزويج حفصه و غزاء احد و ذکر حمزه و ديگر صحابه رضي الله
عنهم

iv. fol. 192^a.

باب چهارم در بیان آنچه در سال چهارم از هجرة بوذه و ذکر
غزوات و تزويج امّ سلمه رضي الله عنها

v. fol. 200^b.

باب پنجم در بیان آنچه از سال پنجم از هجرة بوذه از غزوات
و نزول تيمم و قصه بهتان که در حق عايشه رضي الله عنها گفتند
و ذکر تزويج زيب بنت جحش و قصه عندق

vi. fol. 218^b.

باب ششم در بیان آنچه در سال ششم از هجرة بوذه و بعث
رسل بملوك اطراف و غزاء حديبيه و اسلام ابي هريره رضي
الله عنه

vii. fol. 235^b.

باب هفتم در بیان آنچه در سال هفتم از هجرة بوذه — و ذکر
غزاء غيبر و قصه تعريس و تزويج امّ حبيبہ رضي الله عنها

viii. fol. 242^b.

باب هشتم در بیان آنچه در سال هشتم از هجرة بوذه و ذکر
غزاء فتح و حنین و طائف و ولادة ابراهيم

ix. fol. 259^b.

باب نهم در بیان آنچه در سال نهم از هجرة بوذه و ذکر وفود
و قصه بتول و حدیث کعب بن مالک و حج ابی بکر رضي الله
عنه

x. fol. 277^a.

باب دهم در بیان آنچه در سال دهم از هجرة بوذه و ذکر وفود
و قصه جعة الوداع

xi. fol. 285^b.

باب یازدهم در بیان آنچه در سال یازدهم از هجرة بوذه و
ذکر مسیلمه و عنسی و ذکر مرض حضرة رسالة صلي الله عليه
و سلم و حالات و عوادت که در آن زمان جاری شد و قصه وفاته

Khâtimah, or conclusion, on the respect and veneration due to the Prophet, his miracles, etc., divided into seven Fasl or sections. In the Arabic original, British Museum copy (*loc. cit.*), it is divided into nine Fasl: —

1. fol. 311^a.

فصل اول در بیان ثنائی خدای تعالی و اظهار بزرگی و قدر
آنحضرة نزد حق عز شانه و تعالی

2. fol. 312^b.

فصل دوم در بیان بعضی از معجزات پیغمبر صلي الله عليه
و سلم

3. fol. 320^a.

فصل سوم در بیان رعایة حقوق حضرة رسالة صلي الله عليه
و سلم که بر خدایق واجب و لازم است

4. fol. 326^a.

فصل چهارم در ذکر لزوم محبة حضرة رسالة صلي الله عليه
و سلم و فواید بسیار

5. fol. 333^b.

فصل پنجم در بیان صلوات بر رسول الله صلی الله علیه و سلم و ذکر فرض و استصحاب و فضایل و کیشیه آن و مذمة تارک آن

6. fol. 339^a.

فصل ششم در بیان آنچه در حق حضرة رساله صلوات الله و سلامه علیه سب و نقص بود و تکفیر غایب و سب کننده و مکذب آنحضرة و تادیب آن کس که اضافت و نسبت غیر لایق بآن حضرت کند و ذکر سب پیغمبران و ملائکه علیهم السلام و اهل بیت و صحابه رضي الله عنهم اجمعین

7. fol. 353^a.

فصل هفتم در ذکر عروس النبی صلوات الله و سلامه علیه فی الاولین و الآخرین

This valuable old copy is dated A.H. 841. The Dāls are generally marked with a diacritical point.

The colophon runs thus:—

تم کتاب مولود النبی صلی الله علیه و سلم بعون الملك المعبود علی يد اضعف عباد الله اصلى الله مثله في آخر يوم الثلثا رابع عشرين شهر صفر غتم بالخير و الظفر لسنة احدى و اربعين و ثمانمائة الهجرية —

Corrections and marginal notes are to be found throughout the copy.

Written in a clear and beautiful Naskh, within gold-ruled borders, with an illuminated head-piece at the beginning.

No. 485.

fol. 273; lines 23; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

درج الدرر

DURJ-UD-DURAR.

A unique copy of a detailed history of Muḥammad, written in A.H. 858 = A.D. 1454, by Amir Sayyid Aṣīl-ud-Dīn 'Abd Ullah bin 'Abd-ur-Raḥmān ul-Husaynī ush-Shīrāzī, امیر سید اصیل الدین عبد الله بن عبد الرحمن الحسینی الشیرازی.

Beginning:—

اللهم صل علي شجرة اصلها اصيل و فرعها نبيل و غارمها
جبرئيل و غارمها رب جليل الخ

The full title of the work as given in the preface is:—

درج الدرر و درج الغرر في بيان ميلاد سيد البشر

The author, who in the preface calls himself عبد الله بن عبد الرحمن الحسینی المشتھر بین کل لفظ باصیل الواقظ Shīrāz, and was a pious man of vast learning, well versed in Tafsīr, Ḥadīṣ and Inshā. During the time of Sultān Abū Sa'īd he came to Herat, where he spent a great portion of his life. Khwānd Amīr, in his Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 335, speaks highly of the author's literary achievements, and states that besides delivering religious sermons once a week in the Masjid of Gauhar Shād Āgā, Aṣīl-ud-Dīn, in every month of Rabī' I., used to read his Milād-i-Nabī (history of Muḥammad) which was attentively listened to, and highly appreciated, by large assemblies. According to Ḥabīb-us-Siyar (*loc. cit.*) the author wrote another work entitled مزارات شیراز. His brother's son Amir Sayyid 'Aṭā Ullah-ul-Husaynī, the author of the well-known work Raudat-ul-Aḥbāb, is mentioned later on (No. 496). Aṣīl-ud-Dīn died on the 17th of Rabī' II., A.H. 883 = A.D. 1478. See also Hāj. Khal., vol. iii., p. 222, where the author's death is placed in A.H. 884. 'Alī Shīr Qānī in the preface to his Tuḥfat-ul-Kirām speaks highly of Aṣīl-ud-Dīn's Durj-ud-Durar.

In the preface the author states that he first wrote a history of Muḥammad entitled *كتاب المجتبى في سيرة المصطفى*, which he based on most reliable and authentic sources, and which was so highly appreciated that every year in Rabi' I. it was read in the assemblies of learned men, kings, ministers and nobles, but as the work, which he had divided into twenty-eight chapters (*majlis*), was an exhaustive one, he intended to make an abridgement of it so that it might be more conveniently read and more accessible to the public. This idea, the author says, he cherished for a long time, but on account of various cares and troubles consequent on his separation from home and relatives, he could not carry out his plan. Towards the end of A.H. 858 = A.D. 1454, during the time of Sulṭān Abū Sa'īd's reign, when the author went to Herat, some drafts of his extracts from the *Mujtabā* were once read in one of the assemblies organised by Shād Mulk Begam, and met with instant applause even from the Begam herself, who is thus designated by the author: —

بما لزمتم نواب كامياب حضرت مهد عليا و متر عظمي . . .
 مستخدمه، سلاطين زمان مربية غواقين دوران . . . شاد ملك
 بيگم ابنة السلطان بن السلطان بن السلطان ناشر مناشير العدل و
 الاعسان . . . الواصل الي جوار الرحمة الرحيم الرحمن مغيب
 المملكة و الدنيا و الدين محمد سلطان ابن السلطان السعيد الحميد
 المبرور الملتجي الي فراديس القدس بامداد عناية الملك الكبير
 غياث الدولة و الدنيا و الدين امير زاد جهانگير ابن السلطان
 الاعظم المغفور و الخاقان الاكرم المشكور صاعب قران اقاليم
 السلطنة و الايالة . . . قطب محور السلطنة و الدنيا و الدين امير
 تيمور كوركان غلد الله تعالى ظلال عصمتها و معدلتها علي مشارق
 الانام . . . الخ

Thus encouraged the author at once set himself to the task and wrote the present abridgement, dividing it into twelve sections (*majlis*). He dedicated it to Shād Mulk Begam. He adds that in writing it he has made suitable alterations and valuable additions from authentic sources, and has inserted throughout verses mostly of his own composition. The author concludes each *majlis* with the praise of his patroness, Shād Mulk Begam.

The author does not clearly mention the subjects treated in each majlis, nor are they indicated by any headings or rubrics; but from a detailed table of contents attached in a different hand at the beginning of the MS. we can make the following extract:—

MAJLIS I.

fol. 13^a.

وصیت در نهادن نور مصدق صلی الله علیه و سلم از شیخ
تا عبد الله

MAJLIS II.

fol. 24^b.

نقل صحیفه آدم علیه السلام در احوال آنحضرت صلی الله
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بیان زفاف ام حبیبہ دختر ابو سفیان

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بیان غزوۀ فتح مکہ

fol. 201^a.

غزوة حنین

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بیان تولد ابراهیم پسر آن حضرت و وفات زینب و کفن او

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برای حج

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بیان عجة الوداع

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قصه غدیر خم

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بیان رفتن خالد بن الولید با جمعی بسر طایفه که دعوی نبوة
کرده بود

MAJLIS XI.

fol. 237^a.

بیان اسماء شریف که نود و هفتند و القاب مستطاب نبوت مآب

صلعم

fol. 241^a.

بیان افعال و اوضاع آنحضرت منقسم بچند قسم است

MAJLIS XII.

دکر وفات آنحضرت صلی الله علیه وسلم

fol. 268^a.

بیان مفصلات ائاث البیت و متصرفات آنحضرت صلعم از

اسلحه و دواب و غیرهما

Written in a beautiful minute Nasta'liq.

Not dated, apparently 12th century A.H.

The seal of a certain Muhammad Ashraf 'Ali, dated A.H. 1260, is affixed at the beginning as well as at the end of the MS.

No. 486.

foll. 582; lines 25; size 13 × 8½; 9¼ × 5½.

معارف النبوة

MA'ÂRIJ-UN-NUBUWWAT.

A detailed history of Muhammad.

The full title of the work given by Rieu, p. 149, is معارج النبوة
 معارج النبوة ; في مدارج النبوة ; but in the preface of the present copy, as well as
 in the following copy, the work is correctly styled معارج النبوة في
 مدارج الفتوة.

Author: Mu'tin 'bin Hâjî Muhammad ul-Farâhî, مولانا معین بن
 حاجی محمد الفراهی.

Beginning:—

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهِيَ لَنَا مِنْ أَمْرِنَا رَشْدًا — حَمْدِيكَ
صَوَائِفَ لَطَائِفِ الْخ

Maulânâ Mu'in-ud-Dîn ul-Farâhî, better known as Mu'in-ul-Miskîn, was the son of Maulânâ Sharaf-ud-Dîn Hâjî Muḥammad ul-Farâhî, a man of great learning in the time of Mirzâ Abul Qâsim Bâbur. Mu'in's brother, Maulânâ Nizâm-ud-Dîn Muḥammad (*d.* A.H. 900 = A.D. 1494), also a learned man of considerable reputation, was the Qâdî of Herat for a long time, which post Mu'in held, after his brother's death, for one year. Mu'in is said to have been a man of encyclopædic knowledge, and as such he is very highly spoken of by the author of the Ḥabîb-us-Siyar. He also composed poetry in which he adopted the poetical title of Mu'in, and he is said to have been an expert in writing swift hand. Mu'in was revered for his piety, and it is said that on Fridays, when he used to deliver religious lectures in the Jâmi' Masjid of Herat, large numbers of nobles and men of high rank listened spell-bound by his eloquence. He died in A.H. 907 = A.D. 1501, and was buried by his brother's side in the tomb of Khwâjah 'Abd Ullah Anṣârî. See Ḥabîb-us-Siyar, vol. iii., Juz 3, p. 338.

In the preface the author, after dwelling at length upon the praise of God and the Prophet, states that he had spent more than thirty years in the study of tradition, and had collected materials for two works which were not ready for publication, viz., a commentary on the Qur'ân called *تفسير بحر الدرر*, and a collection of forty traditions, *اربعين مسمي بروضة الواعظين في احاديث سيد المرسلين*. He further adds that he was very strongly urged by an eminent doctor of the Muhammadan law to write a history of Muḥammad. He accordingly began the present work in Rabi' I., A.H. 891 = A.D. 1486 (but see Ethé, India Office Lib. Cat., No. 138, where it is said that, according to a note in Ouseley 364, in the Bodleian Library, a considerable portion of the work, corrected and revised by the author himself, already existed in A.H. 866 = A.D. 1461).

In the conclusion of the work Mu'in says that he had intended to write a second volume, giving an account of the first four *Khalîfs* and the Imâms, but was induced by some of his friends to complete the *Baḥr-ud-Durar*, for which he had collected sufficient materials.

For the present work see: Hâj. *Khal.*, iii., pp. 20 and 513; v., pp. 12, 251 and 608; Rieu, i., p. 149; J. Aumer, p. 100; G. Flügel, ii., p. 391; Stewart's Catalogue, p. 22; Ouseley's Catalogue, Nos. 514-516; Biblioth. Sprenger, No. 133; King's College, Cambridge, No. 109; Ethé, Bodl. Lib. Cat., Nos. 128-130; Ethé, Ind. Office Lib. Cat., Nos. 138-144. A Turkish translation of the work is mentioned by Hammer, *Jahrbücher*,

vol. 71, Anz. Blatt., p. 50, and has been printed at Constantinople, A.H. 1257.

The work is divided into a Muqaddimah, four books (Rukn) and a Khâtimah. The contents are as follows:—

Muqaddimah, in five chapters (فصل):—

- (1) Praise of God, fol. 7^a.

فصل اول در تصمیدات

- (2) Invocations, fol. 18^a.

فصل دوم در مناجات باریتعالی

- (3) Praises of Muḥammad, fol. 32^b.

فصل سیم در نعت سید کائنات علیه افضل الصلوة

- (4) Muḥammad's special qualities and distinctions, fol. 47^b.

فصل چهارم در خصایص و فضایل حضرت رسالت

پناهی

- (5) On rewards for praising Muḥammad and praying for him, fol. 68^b.

فضل پنجم در بیان فضایل صلوة بر حضرت صلی

الله علیه وسلم

Rukn I., in eight chapters (Bâbs):—

- (1) The Prophetic light which transmigrated into Muḥammad through other prophets, fol. 81^b.

باب اول در ذکر کیفیت خلق نور محمدی صلی الله

علیه وسلم

- (2) Âdam, fol. 88^a.

باب دوم در ذکر خلق آدم

- (3) Shiṣ and his descendants down to Idris, fol. 115^a.

باب سیم در بیان ولادت شیف و احوال و اوضاع

فرزندان او بطناً بعد بطنی تا بادریس پیغمبر علیه السلام

- (4) Idris, fol. 124^a.

باب چهارم در ذکر احوال ادريس پیغمبر علیه السلام

(5) Nûlî, fol. 126^a.

باب پنجم در ذکر نوح نجي عليه الصلوة والسلام

(6) Hûd, fol. 136^a.

باب ششم در بیان احوال هود پیغمبر عليه السلام

(7) Ibrâhîm, fol. 140^a.

باب هفتم در بیان احوال ابراهيم عليه السلام

(8) 'Abd-ul-Muttalib, fol. 182^a.

باب هشتم در ذکر عبد المطلب

Rukn II., in seven Bâbs:—

(1) Prophecies and forebodings of Muḥammad's advent, fol. 195^b.

باب اول در ذکر بشاير به بعثت آنحضرت صلي الله عليه وسلم

(2) Muḥammad's names and surnames, fol. 213^b.

باب دوم در ذکر کنيت اسمي و الثاب آنحضرت صلي الله عليه وسلم

(3) Birth of Muḥammad, his suckling, weaning and the splitting of his breast, fol. 215^b.

باب سيم در ذکر ولادت آنحضرت صلي الله عليه وسلم و ارضاع و فطام و شق صدر

(4) Events from his sixth to his thirteenth year, fol. 231^b.

باب چهارم در وقایعي که از سال ششم (پنجم wrongly styled) تا سال سیزدهم از ولادت بظهور رسید —

(5) Events from his thirteenth to his twentieth year, fol. 235^a.

باب پنجم در واقعات سال سیزدهم از ولادت آنحضرت صلي الله عليه وسلم تا سال بیستم

- (6) Events of his twenty-fifth year, fol. 240^b.

باب مشتم در ذکر واقعاتي که در سال بيست و پنجم
از ولادت بظهور پيوسته

- (7) Events of his thirty-fifth year, fol. 246^b.

باب هفتم در ذکر وقایع سال سي و پنجم (wrongly
ست و پنجم styled) از ولادت آنحضرت صلي الله عليه
وسلم

Rukn III., in five Bābs:—

- (1) Descent of the inspiration, fol. 250^b.

باب اول در نزول وحي بر آنحضرت صلي الله
عليه وسلم

- (2) Events of the fifth year of the Mission and the emigration of some of the companions to Abyssinia, fol. 267^b.

باب دوم در ذکر وقایع سال پنجم از بعثت
(هجرت wrongly called) آنحضرت و بیان مهاجرت
اصحاب بجانب حبشه

- (3) Events from the seventh to the tenth year of the mission, fol. 280^a.

باب سيم در وقایع سال هفتم تا سال دهم از بعثت

- (4) The Mirāj, fol. 291^b.

باب چهارم در ذکر معراج حضرت رسالت صلي
الله عليه وسلم

- (5) The second covenant of the 'Aqabah and the emigration of some companions to Madinah, with an account of the other events of the thirteenth year of his mission, fol. 359^b.

باب پنجم در ذکر عقبه ثانيه و هجرت اصحاب
بجانب مدینه مکينه و باقي واقعاتي که در سال
سیزدهم از بعثت بظهور پيوسته

Ruku IV., in fourteen Bâbs:—

- (1) The Hijrah, fol. 363^b.

باب اول در هجرت آنحضرت صلی الله علیه و سلم

- (2) Events of the first year of the Hijrah, fol. 371^a.

باب دوم در واقعات سال اول از هجرت

- (3) Events of the second year of the Hijrah, fol. 377^b.

باب سیم در وقایع سال دوم از هجرت سید
المرسلین صلی الله علیه و سلم

- (4) Expedition of Badr, fol. 383^b.

باب چهارم (wrongly styled سیم) در اموری که در
غزو بدر واقع بوده

- (5) Events of the third year of the Hijrah, fol. 404^a.

باب پنجم (چهارم wrongly styled) در ذکر وقایع
سال سیم از هجرت آنحضرت صلی الله علیه و سلم

- (6) Battle of Uhud, fol. 407^a.

باب ششم (omitted here) در ذکر غزو موحشۀ احد

- (7) Events of the fourth year of the Hijrah, fol. 422^a.

باب هفتم (پنجم wrongly styled) در وقایع سال
چهارم از هجرت

- (8) Events of the fifth year of the Hijrah, fol. 428^b.

باب هشتم (ششم wrongly styled) در بیان وقایع
سال پنجم از هجرت نبویه صلی الله علیه و سلم

- (9) Events of the sixth year of the Hijrah, fol. 446^b.

باب نهم (هفتم wrongly styled) در بیان وقایع سال
ششم از هجرت حضرت محمدیه صلی الله علیه و سلم

- (10) Events of the seventh year of the Hijrah, fol. 462^b.

باب دهم (هشتم wrongly styled) در وقایع سال
هفتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (11) Events of the eighth year of the Hijrah, fol. 473^a.

باب یازدهم (نهم wrongly styled) در واقعات سال
هشتم از هجرت حضرت رسالت صلی الله علیه و سلم

- (12) Events of the ninth year of the Hijrah, fol. 498^b.

باب دوازدهم (دهم wrongly styled) در وقایع سال
نهم از هجرت حضرت رسالت صلی الله علیه و سلم

- (13) Events of the tenth year of the Hijrah, fol. 514^b.

باب سیزدهم (یازدهم wrongly styled) در ذکر وقایع
سال دهم از هجرت حضرت رسالت صلی الله علیه
و سلم

- (14) Events of the eleventh year of the Hijrah, fol. 521^b.

باب چهاردهم (دوازدهم wrongly styled) در وقایع
سال یازدهم از هجرت

Khâtimah, on the Miracles, in two Bâbs:—

- (1) Spiritual Miracles, fol. 543^b.

باب اول در معجزات عقلیه حضرت محمدیه صلی
الله علیه و سلم

- (2) Sensible Miracles, fol. 546^a.

باب دوم در بیان معجزات حسی

The work has been repeatedly printed in the East.

Written in clear Nasta'liq on coloured papers, within gold ruled borders, with an illuminated head-piece.

Dated A.H. 1001.

No. 487.

fol. 224; lines 29; size $15\frac{1}{4} \times 10$; $12 \times 6\frac{1}{2}$.

The first half of the Ma'ârij-un-Nubuwwat containing:—

Muqaddimah, fol. 6^b.

Rukn I., fol. 76^b.

This Rukn at the end is dated 1057.

Rukn II., fol. 178^b.

No. 488.

fol. 225–481; lines and size, same as above.

The second half of the same work, being a continuation of the preceding copy:—

Rukn III., fol. 225^b.

Rukn IV., fol. 308^b.

Khâtimah, fol. 452^a.

Both the volumes are the handiwork of the same scribe, and are written in ordinary but distinct Nasta'liq hand, within gold and coloured ruled borders, with a profusely illuminated double-page 'Unwân at the beginning of the first volume, and an illuminated head-piece at the beginning of each Rukn.

A detailed table of contents of both the volumes, comprising thirteen pages, is prefixed to the first volume in a later hand.

No. 489.

fol. 452; lines 18; size $12 \times 8\frac{3}{4}$; $8\frac{3}{4} \times 5\frac{1}{4}$.

سير النبي

SIYAR-UN-NABÎ.

A detailed history of Muḥammad's life, translated, as stated by Dr. Ethé (India Office Lib. Cat., No. 136), from some Arabic original. The MS. is defective at the beginning as well as at the end, and consequently the name of the author or the translator could not be traced.

The authorities or sources quoted in the course of the narrative are numerous; e.g. Muḥammad bin Sīrīn (*d.* A.H. 110 = A.D. 728); Bukhārī (*d.* A.H. 256 = A.D. 869); Bayhaqī (*d.* A.H. 458 = A.D. 1066); Ibn-i-ʿAsākir (*d.* A.H. 571 = A.D. 1176); Sirāj-ul-ʿUqūl by Muḥammad bin Muḥammad-ul-Barī (*d.* A.H. 576 = A.D. 1180); ʿAbd-ul-ʿAzīm Mundirī (*d.* A.H. 656 = A.D. 1258); Zāhidī (*d.* A.H. 658 = A.D. 1259); Yāfiʿī (*d.* A.H. 768 = A.D. 1367); Damirī (*d.* A.H. 808 = A.D. 1405); Majd-ud-Dīn Firūzābādī (*d.* A.H. 817 = A.D. 1414), and many others. Verses from Persian poets, viz. ʿAttār, Nizāmī, Saʿdī, Ḥāfiẓ and Jāmī (*d.* A.H. 898 = A.D. 1492) are quoted throughout.

The work is divided into forty-five Faṣls and a Khātimah. The first four Faṣls are missing and the MS. abruptly opens thus in the middle of the fifth Faṣl:—

تا بروم و اورا باز مکه آوردم آنمرد گفت اینک مشتر من
ایستاده بران سوار شو و برو مطلب برنشست و میراند الخ

(6) fol. 11^a.

فصل ششم در ذکر عمل حبیب الله و وفات پدرش عبد الله

(7) fol. 14^a.

در بیان کیفیت ولادت آنصاحب سعادت

(8) fol. 22^b.

در ذکر حوادثی که در شب ولادت آن اختو برج سعادت

ظاهر شد —

(9) fol. 27^a.

در بیان ارضاع و کیفیت احوال مرضعه او صلعم

(10) fol. 36^a.

در بیان شق صدر شریف و شرح سینه با مکینه آن الطف

از هر لطیف

(11) fol. 39^b.

در بیان وفات آمنه و کفالت عبد المطلب آنحضرت صلعم

(12) fol. 43^b.

در بیان وفات عبد المطلب و کفالت کردن ابو طالب حضرت

رسالت را صلعم

(13) fol. 48^a.

در بیان تجارت آنحضرت ببضاعت خدیجه و فرود آمدن قبه
آسمانی

(14) fol. 54^a.

در بیان تعمیر کعبه و کیفیت بناء آن

(15) fol. 65^a.

در بیان زمان بعثت آنحضرت و کیفیت بدایت وحی بر آن
صاحب درایت علیه شریف التعمیه

(16) fol. 72^b.

در بیان کیفیت نزول وحی

(17) fol. 74^b.

در بیان اخبار احوال اهل کتاب و هوائت و جویان و وحوش
بیابان

(18) fol. 83^a.

در بیان حوادث که در زمان بعثت وقوع یافته

(19) fol. 87^b.

در اجماع دعوت خیر البریه شرایف التعمیه و ذکر مصابرت
آنحضرت بر اذیت کفره فخره بد منجیه و اسلام حمزه و عمر نیکو
سیر رض

(20) fol. 100^a.

در بیان هجرت عصابه صحابه بهمشه

(21) fol. 104^b.

در بیان معاشرت قریش با آنحضرت و افتراحت ایشان از او
صلعم

(22) fol. 110^b.

در بیان وقایع سال هفتم از نبوت و غالب آمدن لشکر
فارس بر روم و معاهدت قریشیان مذموم

(23) fol. 115^a.

در بیان وفات ابو طالب و خدیجه و توجه آنحضرت بطایف
و دعوت جن و پریان و مزاحمت با سوده

(24) fol. 122^b.

در بیان معراج آن سراج و حاج صلعم

(25) fol. 142^a.

در ذکر بیعت با اهل مدینه

(26) fol. 145^a.

در بیان مشاورت قریشیان در شان آن حضرت و ذکر کیفیت
هجرة آنجناب صلعم بمدینه میمونه با شیر الاصحاب در سال چهار
دهم از بعثة

(27) fol. 153^b.

در بیان نزول حضرت صلعم با مکینه بمدینه میمونه و
استقبال اهل انجا و ذکر روزه عاشورا و شرح ازان و زفاف
عایشه و تکلم کرب و حکایت سلمان فارسی رض

(28) fol. 166^b.

در ذکر واقعات سال دوم از هجرت و تزویج فاطمه

(29) fol. 171^a.

در بیان جهاد و مراتب او و اعداد مغازی حضرت نبوی
صلعم

(31) fol. 186^b.

در بیان حال سال سیوم هجرت از غزاء سوابق و قتل کعب
بن اشرف و نکاح حفصه و غزاء اعد و ذکر قتل حمزه و غیر
آن —

(31) fol. 200^b.

در ذکر واقعات سال چهارم از هجرت آنحضرت صلعم

(32) fol. 211^a.

در ذکر وقایع سال پنجم از غزوات و نزول آیت تیمم

(33) fol. 230^b.

در ذکر وقایع سال ششم از غزاء بنی النخعیان و غابه و نماز
استسقا و قتل ابورافع

(34) fol. 239^a.

در بیان فرستادن نامه بملوک و اطراف

(35) fol. 249^a.

در وقایع سال هفتم

(36) fol. 254^a.

در وقایع سال هشتم

(37) fol. 268^a.

در ذکر وقایع سال نهم از هجرت

(38) fol. 283^a.

در ذکر واقعات سال دهم از آمدن وفود و حجت الوداع

(39) fol. 299^a.

در بیان شمه از اخلاق و صفات و ذکر نبذة از شمایل ذات
حضرت صلعم

(40) fol. 306^a.

در ذکر بعضی از معجزات طاهرات آنحضرت صلعم

(41) fol. 315^a.

در بیان حادثات سال یازدهم از هجرت مشتمل بر مرض
وفات آنحضرت صلعم

(42) fol. 334^a.

در بیان صفت مرض رسول الله و تمامی کیفیت وفات و
دفن و نماز برو صلعم

(43) fol. 363^a.

در ذکر تعظیم صحابه بزرگوار و خلفاء اربعه نامدار و مناقب
بین و مثالب مبغضین ایشان و بیان دوستی با اهل بیت

(44) fol. 382^b.

در فضیلت صلوٰة بر سید کائنات علیه شرایف الصلوٰة و
لطایف التحیات

(45) fol. 390^b.

در بیان دوستی حضرت رسالت صلی الله علیه و سلم و ذکر
غمخواری امت و عزت او در روز قیامت

Kfâtimah, fol. 444^b; beginning:—

ای مستمعان میلاد حضرت محمدی و ای سامعان مولد جناب
احمدی علیه شرایف التحیات الابدی السرمدی الخ

The Khâtimah (conclusion) is devoted to religious admonitions and prayers to God. The MS. breaks off after some verses of مناجات, which begins thus on fol. 451^a :—

کریما به بخشای بر حال ما
که هستم امیر کمند هوا

The last two folios are badly damaged and pasted over with paper in several places.

A copy of the work, in two separate volumes, Nos. 136 and 137, is mentioned in Ethé, Ind. Office Lib. Cat.

The present copy is written in clear Nasta'liq, within gold and coloured ruled borders.

Apparently 10th century A.H.

No. 490.

fol. 630 ; lines 27 ; size $11\frac{3}{4} \times 6\frac{3}{4}$; $9\frac{3}{4} \times 4\frac{3}{4}$.

مدارج النبوة

MÂDARIJ-UN-NUBUWWAT.

A detailed history of Muhammad.

By 'Abd-ul-Haqq bin Sayf-ud-Din ud-Dihlawî.

Beginning :—

هو الاول و الآخر و الظاهر و الباطن و هو بكل شيء علیم الخ

This well-known prolific Indian writer is not only admitted as an authority in traditions by all subsequent Muhammadan doctors, but is equally reckoned a saint of great piety and renown. 'Abd-ul-Hamid Lahûrî, in his Bâdshâh Nâmah, gives us to understand that 'Abd-ul-Haqq was a descendant of one of Timûr's followers, who remained in Dihli after the return of that conqueror ; but the author himself, in his well-known work Akhbâr-ul-Akhyâr, traces his descent from Âgâ Muhammad Turk, who came from Bukhârâ to India during the reign of Sultân 'Alâ-ud-Dîn Khaljî, and received high honours from that king.

In a note, at the end of the copy of his commentary on the *Mishkāt* (Rieu, p. 14*), the author calls himself:—

عبد الحق بن سيف الدين الدهلوي وطنًا — البخاري أصلًا —
التركي نسبًا — الغفي مذهبًا — الصوفي مشربًا — القادري طريقة —

‘Abd-ul-Ḥaqq’s father, *Shaykh* Sayf-ud-Din (born A.H. 920 = A.D. 1514, and died A.H. 990 = A.D. 1582), a notable saint, was a disciple of *Shaykh* Amân Pânî Patî (d. A.H. 957 = A.D. 1550), and composed a Sūfic treatise entitled اثبات الأحديہ, a commentary on the *Law’ûlî* of Jāmî. Sayf-ud-Din also composed verses and poems, and wrote two Sūfic treatises entitled رسالة الوصال and رسالة مكاشفات.

In his *Akhbâr-ul-Akhyâr* the author gives a full account of his forefathers, and in the conclusion of the same work he furnishes us with a detailed account of his early career, which speaks of his extraordinary ardour for study and his thirst for knowledge. At the age of seventeen or eighteen years he was already well-versed in all the customary branches of Arabic literature, and shortly afterwards learnt the Qur’ân by heart in a year and a few months. In *Shawwâl*, A.H. 985 = A.D. 1577, he entered the Qâdiri order, and in A.H. 996 = A.D. 1587 went on a pilgrimage to Mecca, where he studied *Ḥadîṣ* under several eminent traditionists of the place. According to the authors of the *Kalimât-us-Ṣâdiqîn*, the ‘*Amal-i-Ṣâliḥ* and others, ‘Abd-ul-Ḥaqq is the author of more than 100 books. The author himself gives an account of the works composed by himself in a treatise noticed by Rieu, p. 1011*; Or. 1696; see also Elliot’s *History of Ind.*, vol. vi., pp. 483–492. ‘Abd-ul-Ḥaqq also composed poetry in which he adopted the *takhalluṣ* Haqqî. He died in A.H. 1052 = A.D. 1642, and was buried in the *Haud-i-Shamsî* at Delhi in the tomb which he had himself built.

The work is divided into five sections called *Qisms*, and a *Takmilah* or conclusion.

An index of the contents is attached at the beginning of the MS.

The work has been printed at Lucknow, A.H. 1283.

Written in ordinary *Nasta’liq* within coloured ruled borders, with a double-page ‘*unwân* and an illuminated head-piece at the beginning.

Dated 15th Rabi’ I., A.H. 1162.

Scribe سلطان محمد ولد آقا عبد الكريم

No. 491.

foll. 250; lines 23; size 10 × 5 $\frac{3}{4}$; 8 × 4.

مدينة العلم

MADÎNAT-UL-'ILM.

A history of the prophet Muhammad, translated from the Arabic work روضة النبي of Shaykh Habib Ullah Qannauji.

Translator: شیخ محمد بن شیخ پیر محمد فاروقی بلگرامی, Shaykh Muhammad bin Shaykh Pir Muhammad Fârûqî Balgrâmi.

The translator states in the preface that as the work روضة النبي of his spiritual guide Shaykh Habib Ullah Qannauji Şiddiqî was written in Arabic, it was not accessible to those who were ignorant of that language. He therefore, with a view to making it more useful, translated it into Persian, with some improvements and alterations. The following passages, with which the work begins, will give a clear idea of its nature and scope:—

العمد لله الجليل و الصلوة علي حبيبه الجميل و اصحابه ذوي
التفصيل و آله اولي التكميل — اما بعد مي گويد خاكپاي طالبان
گرامي شيخ محمد بن شيخ پير محمد فاروقي بلگرامي كه نسخه
روضه النبي تاليف لطيف پير و مرشد حقيقي حضرت شيخ
حبيب الله قنوجي صديقي قدس الله روحه و افاض علينا فتوحه
سبب عبارت عربي بعريزان طالبان كه از حرييت چندان آشنائي
نميدارند و در مزرعه دل نهم آرزوي ادراك مضامين از عبارات
عاليات آن ميكارند خالي از اشكالي نبود بنا بر آن اين حثير پر
تقصير اولاً عبارت اصل كتاب را از ماخذهاي آن بصحت رسانيد
بعد از آن جمع اسباب ضروريه نموده باختصار و اقتصار تمام كه
مقتضي اطالت كلام نگردد شرح حامل الاصل گردايد و در بعض
مواضع كه مناط گفتگوي و اعتراضات و شبهات اهل اهواء است

داد سخن داده حتي الوسع اسكات نمود و در وقت نگارش اين شرح كه مبسوطي به مدينة العلم است قاموس و صراح و كشف اللغات و كشاف و بياضوي و تفسير حسيني و روضة الاحباب و مدارج النبوة و صواعق محرقة و صحيح بخاري و مسلم و مشكوة المصابيح و جذب القلوب الي ديار المصوب و خلاصة الوفا في اخبار دار المصطفى تصنيف سيد نور الدين علي سمهودي كه در ذكر احوال مدينة منوره مستند شيخ عبد الحق محدث و ماخذ كتاب ثاني است چنانچه انشاء الله تعالى در خطبه علته آن خواهم نگاشتم حاضر ميداشت و هر جا كه احتياج بيكي از آنها مي افتاد منقول را با منقول عنه مطابقت داد و مطالب متروكه را براي اكمال احوال و اتمام كلام در ضمن شرح ايراد نمود و در بعض مواد بعنوان مترجم گويد معلم ساخت . . . الخ.

On fol. 2^a the translator states that the روضة النبي of Habib Ullah was composed in Ramaḍān, A.H. 1120 = A.D. 1708, and divided into a Muqaddimah, two Books and a Khâtimah, which order is maintained in the present translation. The contents of the two Books are thus summarized in the beginning:—

كتاب اول در بيان احوال آنحضرت عليه السلام از وقت پيديدش تا زمان وفات وي و سيرت ياران وي كه خلفاي راشدين ميهدين اند—كتاب دويم در بيان بني مسجد رسول عليه السلام كه در مدينة دو بار بنا كرده شد بحضور وي و چهار بار بعد از وفات او و در بني منبران مسجد و حجره عايشه صديقه كه مدفن مقدس است و مسجد مصلي عيدين و مسجد اهالي قبا و تعزيب مسجد ضرار كه منافقان ساخته بودند و بازار مدينة و چاههاي آن كه رسول عليه السلام از آنها آب نوشيده و ديوار شهر پناه مدينة كه براي محافظت اهالي آن بعضي ملوك اسلاميه ساخته بودند و غير ذلك —

The Muqaddimah, treating of the miracles of Muhammad, begins on fol. 2^b.

Book I., on fol. 5^b.

Book II., on fol. 164^b.

Khâtimah, on fol. 247ⁿ.

در ادای زیارت بقیع و شهدای احد و بعضی احادیث که
دلالت بر قرب ساعت کنند

The following note is found at the end of the copy:—

بفضلہ تعالیٰ بہ تصحیح رسیدہ من مترجم هذه النسخة المبتكرة
مولوی شیخ محمد الہ آبادی

Written in a learned Nasta'liq hand.

Not dated, apparently 18th century.

No. 492.

fol. 208; lines 23; size $11\frac{3}{4} \times 9$; $9 \times 5\frac{1}{2}$.

The same.

Another copy of the Madinat-ul-'Ilm, beginning as above.

Muqaddimah, on fol. 2^a.

Book I., on fol. 5^a.

* Book II., on fol. 145^a.

Khâtimah, on fol. 206^a.

This copy seems to have been transcribed from the preceding one.

Both the MSS. bear the subscription:—

قد فرغت من تصحيحه يوم الخميس سادس عشر شعبان سنة
١١٧٨ هجري —

Written in a careless Indian Nasta'liq.

HISTORY OF THE KHALÎFS.

No. 493.

fol. 307; lines 21; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

فتوح ابن اعثم

FUTÛH-I-IBN-I-A'ŞAM.

An old and correct copy of the history of the immediate successors of Muḥammad and of the early conquests by Muslims, from the time of Muḥammad's death till that of Ḥasan, Ḥusayn and Mu'âwiyah, and the accession of Yazid, A.H. 60 = A.D. 679. It is translated, as stated in the preface, from the *كتاب فتوح* of Abû Muḥammad Aḥmad bin A'şam ul-Kûfi, by Muḥammad bin Aḥmad ul-Mustaufi ul-Harawî *محمد بن احمد المستوفي الهروي*.

Beginning:—

الحمد لله الملك القديم المنان الكريم الرؤف الرحيم هو الاول
والآخر والظاهر والباطن وهو بكل شيء عليم الخ

The Arabic original of the work has not been traced, nor is it mentioned by any of the Arabic historians. It is, however, copiously quoted by Persian historians. In the *Nigâristân* of Qâdî Aḥmad Gaffârî and the *Randat-ul-Aḥbâb* of 'Atâ Ullah, the author of the Arabic original is called (Abû Muḥammad) Aḥmad bin A'şam Kûfi, while according to *Ḥabib-us-Siyar* his name was Muḥammad bin 'Alî bin A'şam. In the *Majâlis-ul-Mu'minin* of Nûr Ullah Shûstari he is simply called Aḥmad bin A'şam Kûfi. He is also mentioned by the author of the *Taj-ul-Qiṣas*, composed in A.H. 475 = A.D. 1082.

Hâj. Khal., vol. iv., mentions the author and the translator in two places, viz., pp. 380 and 385. In the first place, under the work *فتوح الشام*, he very strangely says that Abû Muḥammad Aḥmad bin A'şam-ul-Kûfi died in A.H. 1003 = A.D. 1594, while in the second

place he, in accordance with Iḥabīb-us-Siyar, calls the author محمد بن علي المعروف بأعظم الكوفي, without giving any date.

According to Frähn, *Indications bibliographiques*, p. 16, Ibn-i-Aṣṣam died about A.H. 314 = A.D. 926. See also E. Blochet, p. 246.

In the preface the translator says that he spent his youth in the society of great and learned men, and thus acquired a great deal of literary and worldly experience. Having fallen a victim to a series of troubles and miseries he was thinking of passing his old age in pious seclusion, when he secured the patronage of an influential Wazir, whom he designates only by several honorific epithets without mentioning his name:—

مؤيد الملك قوام الدولت و الدين تاج الاسلام و المسلمين

In A.H. 596 = A.D. 1199, when the Wazir visited the Madrasah of Tāyābād, he sent for the translator and treated him with great kindness and favour. One night when, as usual, learned men were assembled in the presence of the Wazir, an eminent scholar named Kamāl-ud-Dīn happened to read a passage from the Kitāb-i-Futūḥ of Khwājah Aḥmad bin Aṣṣam ul-Kūfī. The passage was received with the plaudits of the assembly, and it was decided that the entire work should be rendered accessible to Persian readers. The task of translation was then entrusted to Muḥammad Mustaufi, who, in spite of his old age, his cares and his exile, accomplished the task.

Dr. Ethé, in his *Bodl. Lib. Cat.* No. 124, notices a copy of the work, from which we learn that Muḥammad bin Aḥmad ul-Mustaufi died after finishing only a small portion of the work; viz., the greater part of Abū Bakr's Khilāfat, and was succeeded as translator by one Muḥammad bin Aḥmad bin Abū Bakr ul-Kātib ul-Mābarnābādī, محمد بن احمد بن ابوبكر الكاتب المابرنابادي, who continued the translation and brought it to an end. The present copy and that in the Būhār Library (Calcutta) do not contain any such continuation.

It should also be noticed here that the beginning of the Bodl. Lib. copy and other quotations therefrom do not exactly agree with those of the present copy.

The chronicle begins with the election of Abū Bakr to the Khilāfat, fol. 2^b, and the whole work is divided by the following rubrics:—

fol. 21^b.

ذکر فتعهای که در زمان صدیق رضی الله
تعالی عنه مسلمانان را مسلم شد —

fol. 24^b.

ذکر در تسخیر ولایت شام و روم در زمان
صدیق رضي الله تعالى عنه —

fol. 37^a.

ذکر خلافت امیر المؤمنین عمر بن الخطاب
رضي الله تعالى عنه

fol. 42^a.

ذکر جنبیدن لشکر فرس و عراق و فتح یافتن
مسلمانان بر ایشان

fol. 53^a.

ذکر فتح حمص از ولایت شام

fol. 54^b.

ذکر جمع گشتن لشکر روم بار دیگر

fol. 77^b.

ذکر وفات ابو عبیده جراح رضي الله عنه

fol. 94^b.

ذکر تعیین کردن امیر المؤمنین عمر رضي الله
عنه ابو موسی اشعري را بر سر عجمیان تا
آن ولایت را فتح کند

fol. 103^a.

ذکر جمع آمدن لشکر عجم بار دیگر بکنگ
اهل عرب

fol. 115^a.

ذکر فتح ولایت ري

fol. 118^a.

ذکر فتح فارس بر دست ابو موسی اشعري

fol. 127^a.

ذکر خلافت امیر المؤمنین عثمان بن عفان
رضي الله عنه

fol. 134^a.

ذکر ولایت حبشه و غارت آن

fol. 134^b.

ذکر فتح جزیره قبرس بر دست معاویه بن ابو
سفیان

fol. 138^a.

ذکر فتح جزیره ذودوس هم بر دست معاویه

fol. 139^a.

ذکر جنگی که قسطنطین بن هرقل ملک روم
را با معاویه در دریا افتاد

fol. 143^a.

ذکر فتح جزیره سقلیه بر دست معاویه

fol. 146^b.

ذکر انواع مغان که در خلافت امیر المؤمنین
عثمان رضي الله عنه هر کسی در حق
او گفتند —

fol. 182^b.

خلافت امیر المؤمنین علي ابن ابی طالب
رضي الله عنه

fol. 189^b.

ذکر حرب جمل

fol. 248^b.

ذکر جنگی که میان لشکر امیر المؤمنین
علي رضي الله عنه و میان لشکر معاویه
بر سر آب افتاد —

fol. 284^b.

مغنی چند در خلافت امیر المؤمنین حسن
بن علي

fol. 292^a.

ذکر اخباری که مشاهیر روایت و معارف
محدثان در مقتل حسین بن علی رضی
الله عنهما روایت کرده اند

For other copies of the work see Rieu, i., p. 151; Morley, *Descriptive Catalogue*, p. 16; Ouseley, *Travels*, vol. ii., pp. 312, 342; Ouseley's *Catalogue*, No. 348; *Biblioth. Sprenger*, No. 32; *Critical Essay*, pp. 24 and 55; *Catalogue of King's College, Cambridge*, No. 105; *Ethé, Bodl. Lib. Cat.*, Nos. 124-126; *Ethé, India Office Lib. Cat.*, Nos. 131-133 and 2830; *Cat. Codd. Or. Lugd. Batav.*, v., p. 200; W. Pertsch, *Berlin Cat.*, pp. 421-423. Parts of this translation were published in *Oriental Collections*, pp. 63 and 160; *Wilken's Chrestomathie*, p. 152. An Arabic version is found in *Gotha (W. Pertsch, Arab. Handschr., iii., p. 219)*.

The MS. is written in fine minute Nasta'liq, within gold ruled borders, with an illuminated, but faded, headpiece at the beginning.

Not dated, apparently 16th century.

No. 494.

fol. 311; lines 17; size 7 × 5; 6½ × 3½.

مناقب مرتضوی

MANÂQIB-I-MURTADAWÎ.

The life and virtues of 'Alî bin Abû Tâlib.

Author: امیر محمد صالح الحیسنی الترمذی المتخلص به کشفی

Amîr Muḥammad Ṣāliḥ ul-Husaynî ut-Tirmidî, takhalluṣ Kashfî.

Beginning:—

خداوند عطا کن نشاء ذوق
که آهازم بنامت نامه شوق

The author was a descendant of the celebrated saint and poet Shaykh Ni'mat Ullah Wali. His father, Mir 'Abd Ullah Tirmidî (died, according to Mir'ât-ul-Âlam, A.H. 1025 = A.D. 1616), a celebrated calligrapher, was a disciple of Shaykh Fayḍ Ullah Sahâranpûrî (died A.H. 1024 = A.D. 1615),

had received the title of Mushkīn Qalam and the takhalluṣ of Wāṣfi from Akbar, and was the author of five Maṣnawīs and a Diwān. Like his father, Mīr Ṣāliḥ was a good calligrapher and especially skilled in Nasta'liq handwriting. He adopted the takhalluṣ of Kaṣḥfī and held high posts under Shah Jahān, in whose reign he died in A.H. 1061 = A.D. 1650). His other work, اعجاز مصطفوي, a history of the prophet Muḥammad, the early Khalīfs and the Imāms, which he left incomplete, was taken up and finished a century later by Mīr 'Abd Ullāh bin Mīr Hāshim Shāh-Ni'mat-Ullāh ul-Ilusaynī, with the takhalluṣ Wāṣifi, and is noticed in Rieu, p. 154^a.

A copy of the Manāqib-i-Murtaḍawī is mentioned in Morley's Descriptive Catalogue, p. 16.

As his authorities the author quotes :—

— ارشاد المسلمين — شواهد النبوة — روضة الاحباب
حبيب السير — كشف المعجوب — دلائل النبوة — معارج النبوة

and several Sufi poets, such as, 'Aṭṭār, Jalāl-ud-Dīn Rūmī, Ni'mat Ullāh Walī, Khwājah Muḥammad Gīsū Darāz, Khwāja Mu'in-ud-Dīn Chishtī, Sanā'ī, Nizāmī, and many others.

The work is divided into the following twelve chapters :—

- (1) در بیان نصوص قرآنی که در شان امیر المؤمنین . . . علی ابن ابی طالب علیه السلام وارد و نازل شده و ما يتعلق بها , on fol. 19^a.
- (2) در بیان احادیث نبوی در شان وصي عليه السلام , on fol. 41^b.
- (3) در بیان مناقب و فضایل مرتضوي عليه السلام , on fol. 71^a.
- (4) در بیان عقد نکاح علي مرتضی با سیده النسا , on fol. 130^b.
- (5) در بیان علم و كشف آنحضرت عليه السلام , on fol. 136^b.
- (6) خوارق عادات و ظهور کرامات و معجزایات آنحضرت عليه السلام , on fol. 173^b.
- (7) در بیان زهد و ورع آن امام الثقلین عليه السلام , on fol. 206^a.

(8) در بیان سخاوّت آن وصی علیه السلام, on fol. 211^b.

(9) در بیان قوت و شجاعت حضرت مرتضی علیه السلام, on fol. 219^b.

(10) در بیان فراست و کیاست امیر المؤمنین علی علیه السلام, on fol. 276^b.

(11) در بیان متمکن شدن آنحضرت علیه السلام بر سریر خلافت (11) در بیان متمکن شدن آنحضرت علیه السلام بر سریر خلافت, on fol. 284^b.

(12) This chapter, treating of the history of 'Ali's death, begins on fol. 296^b without any heading.

Written in a clear Nasta'liq, within coloured ruled borders, with an illuminated but faded headpiece.

This copy, dated A.H. 1076, was written fifteen years after the author's death.

No. 495.

fol. 355; lines 15; size 9 × 5; 6½ × 3½.

The same.

Another copy of the *Manâqib-i-Murtaḍawī*.

The usual opening verse:—

خداوند اعطا کن نشاء ذوق آلخ

is preceded by this line:—

بسم الله الرحمن الرحيم سبحانه الله العلي العظيم

Contents:—

Chapter I., on fol. 22^a.

„ II., on fol. 48^b.

„ III., on fol. 82^b.

Chapter IV., on fol. 148^a.

„ V., on fol. 154^b.

„ VI., on fol. 197^b.

„ VII., on fol. 235^a.

„ VIII., on fol. 240^b.

„ IX., on fol. 250^a.

„ X., on fol. 316^a.

„ XI., on fol. 326^a.

„ XII., on fol. 339^a.

Written in a careless Nasta'liq, within red coloured borders, with an illuminated headpiece.

Dated A.H. 1108.

No. 496.

fol. 561; lines 22; size $11\frac{1}{2} \times 7$; $7\frac{3}{4} \times 4\frac{1}{4}$.

روضة الاحباب

RAUDAT-UL-AHBÂB.

Part of the history of Muḥammad, his family, companions, followers and successors, by 'Aṭā Ullah bin Faḍl Ullah Jamāl-ul-Iḥsaynī, عطاء الله بن فضل الله جمال الحسيني, who completed the whole work in A.H. 900 = A.D. 1494, and dedicated it to the celebrated Wazir Mīr 'Alī Shīr.

The author 'Aṭā Ullah bin Faḍl Ullah Jamāl-ul-Iḥsaynī was the nephew of Amīr Sayyid Aṣīl-ud-Dīn 'Abd Ullah ul-Iḥsaynī, a famous traditionist of his age, who came to Herat from his native country Shīrāz at the request of Sultān Abū Sa'īd, and died there in A.H. 883 = A.D. 1478. Khwānd Amīr, the author of the Iḥabīb-us-Siyar, while speaking of 'Aṭā Ullah in the present tense, says that like his uncle Aṣīl-ud-Dīn, he enjoyed immense fame as a traditionist, and that on account of his piety he was highly respected by the kings and nobles of his time. 'Aṭā Ullah was engaged for some years in delivering lectures in the Madrisah-i-Sultāniyah, while once a week he enlightened people by his preachings in the Masjid-i-Jāmi' of Herat. At the time of the composition of the Iḥabīb-us-Siyar (A.H. 930 = A.D. 1523), 'Aṭā Ullah was living in retirement. His son Amīr Naṣīm-ud-Dīn Muḥammad, better known as Mīrak Shāh, was also a good traditionist and a man of

great piety, and, like his father, used to give lectures in the Madrisah i-Sultāniyah. See Ḥabīb-us Siyar, vol. iii., Juz 3, p. 335. 'Aṭā Ullah died, according to Rieu, p. 1081, in A.H. 926 = A.D. 1520. See also Ethé, Ind. Office Lib. Cat., No. 145. Mir 'Alī Shīr Qānī in his تصفة الكرام, fol. 257* (Lib. copy), composed A.H. 1180 = A.D. 1766, mentions two other works by this Jamāl-ud-Dīn 'Aṭā Ullah; viz. تصفة الاحياء and رياض السير, and speaks highly of the present work in the preface.

The work has been described by Hammer, Jahrbücher, vol. 71, Anz. Blätt, pp. 25-27; and Morley, Descriptive Catalogue, p. 15. See also Rieu, i., p. 147, and iii., p. 1081; G. Flügel, ii., pp. 368 and 369; Stewart's Catalogue, p. 21; Dorn, Das asiatische Museum, p. 348; Ethé, Bodl. Lib. Cat., Nos. 131-133; Ethé, Ind. Office Lib. Cat., Nos. 145-157; Ḥāj. Khal., vol. iii., p. 495; S. Petersburg Catalogue, p. 298. A Turkish translation of the work was published in Constantinople, A.H. 1268; see Mélanges Asiatiques, vol. v., p. 470.

The full title of the work, as given in the preface, is روضة الاحباب وفي مير النبي والآل و الاصحاب, and the whole work is divided into three books called Maqṣads. The present MS. contains the first Maqṣad and a part of the second Maqṣad.

Beginning:—

الحمد لله الذي من علي المؤمنين ان بعث فيهم رسولا منهم
يتلو عليهم آياته الخ

After devoting a great part of the preface to the praise of his patron Mir 'Alī Shīr, at whose request the work was written, 'Aṭā Ullah says that he did not begin the work until he got the permission of his uncle, the aforesaid Aṣīl-ud-Dīn, to whom, he says, he was indebted for all his acquirements.

Contents:—

Maqṣad I., consisting of the following three chapters (Bābs):—

1. Muḥammad's genealogy with an account of the Patriarchs and prophets, fol. 3^b:—

باب اول در بيان نسب اطهر آن سرور و ما يتعلق به

2. Account of Muḥammad's birth and a history of his life, fol. 35^b:—

باب دوم در ذكر ولادت آن سرور صلي الله عليه و سلم
و بيان مكان ولادت و كيفيت آن و ذكر شمه از غرائب كه

در حین تولد وی بظهور آمده — و ذکر بعضی از حوادث که
در شب ولادت آن حضرت واقع شده و شرح نبذة از
احوال و وقایع که در مدت حیات آنحضرت صلی الله علیه
و سلم رو نموده —

This Bāb concludes with a *Khātimah* which begins thus on
fol. 307^b:—

خاتمه در بیان کیفیت صلوات بر آن سرور و فضیلت
ثواب آن —

3. Supplementary notices, in eight sections (*Faṣls*):—

(1) *Muḥammad's wives*, fol. 310^b:—

فصل اول در بیان عدد ازواج و سراری پیغمبر صلی
الله علیه و آله و سلم و شرح حال هر یک —

(2) *His children*, fol. 337^a:—

فصل دوم در ذکر اولاد پیغمبر صلی الله علیه و اله
و سلم

(3) *His miracles*, fol. 337^a:—

فصل سوم در بیان فضایل آن سرور و تعداد معجزات

(4) *His bodily features and moral qualities*,
fol. 351^b:—

فصل چهارم در بیان اوصاف و شمایل سید او آخر و
اوایل صلی الله علیه و سلم —

(5) *His prayers and devotion*, fol. 355^b:—

فصل پنجم در بیان عبادت آن سرور

(6) *His ways of eating and dressing and his social
observances*, fol. 363^a:—

فصل ششم در طریقه پوشیدن لباس و نوشیدن طعام
و شراب و کیفیت ملوک آنحضرت در سفر و حضر و

معاشرت بازواج و مجالست و مکالمه و مصاحبت وی با
اصحاب —

(7) His prerogatives, fol. 376^a:—

فصل (is omitted here هفتم) در بیان مخصوصات پیغمبر
صلی الله علیه وسلم —

(8) His slaves, freedmen, nurses, governors, scribes,
messengers, Muallidins, poets and orators, fol. 379^b:—

فصل (is omitted here هشتم) در ذکر خدام و موالی
و مواضع و عمال و کتاب و رسولان و مؤذنان و شعرا و
حارسان پیغمبر صلی الله علیه وسلم —

According to the author's statement, found in Rieu's copy, Or. 146,
p. 147, the first Maqṣad was completed on the 11th of Dul Hijjah,
A.H. 888 = A.D. 1483.

Maqṣad II., beginning on fol. 386^b:—

لك الحمد يا مسبب الاسباب و لك الشكر يا مفتاح الابواب علي
التوفيق للشروع تالیف الدفتر الثانی من كتاب روضة الاحباب

According to the preface in Maqṣad I., it is subdivided into two
Bābs, viz:—

باب اول در معرفت رجال صحابه رضوان الله عليهم اجمعين
باب دوم در معرفت نساء صحابه رضوان الله عليهما

but this copy contains only the first Bāb dealing with the history of
the companions with their genealogies, as follows:—

Introduction, on the companions in general, fol. 388^a:—

بیان عدالت و فضایل صحابه علي سبیل العوام رضي الله
عنهم

Abū Bakr, fol. 391^b; 'Umar, fol. 412^a, with full account of the
conquests in his time; 'Uṣmān, fol. 480^a. It concludes with the account
of 'Uṣmān's death, A.H. 35 = A.D. 655, after which the history of 'Alī,
which is treated here as a separate piece and begins with an illuminated
headpiece, opens thus on fol. 524^b:—

عونك يا لطيف — كلام در بيعت كافه الام با امير المؤمنين
علي ابن ابي طالب عليه السلام بر امر خلافت و حكومت خواص
و عوام —

The history of 'Alī is incomplete, closing with the account of the Khutbah delivered by him at Basrah after the battle of Jamal, حرب جمل, A.H. 36 = A.D. 656:—

كلام در بيان خطبه گذرانيدن در بصره كه بعد از انقضي
حرب جمل حضرت امير المؤمنين انشا فرمود —

Corresponding to fol. 159^a of the following copy.

The contents of the present copy exactly agree with the one mentioned in Rieu, Add. 7638, p. 148.

Dr. Ethé, has very curiously confounded the second Maqṣad with the third, most probably on account of 'Alī's history being treated as a fresh piece. It should be remembered that 'Alī belongs to the group of Ashāb, and can by no means come under the heading of Tābi'in or Tab'i-Tābi'in, who are treated by the author exclusively in the third Maqṣad. What I presume to be the case is that Dr. Ethé's copy No. 157, which he says is the complete copy of the third Maqṣad, contains only the first of the two Bābs of the second Maqṣad. The second Bāb of the second Maqṣad and the whole of the third Maqṣad do not seem to be extant.

A very valuable copy of the Raudat-ul-Aḥbāb, dated A.H. 954 and written by Nasīm-ud-Dīn Muḥammad bin Jamāl-ud-Dīn Husaynī, better known as Mirak Shāh, who in my opinion is no other than the above named son of the present author, is noticed in Ethé, India Office Lib. Cat., No. 145.

The present copy is written in a beautiful Nasta'liq, within gold ruled borders, with an illuminated headpiece and a double-page 'unwān in the beginning.

Not dated, apparently 16th century.

No. 497.

fol. 353; lines 20; size $13 \times 9\frac{3}{4}$; 10×7 .

The first Bāb of Maqṣad II. of the Raudat-ul-Aḥbāb containing the history of the first four Khalifs and the twelve Imāms, followed by short notices of Muḥammad's eminent companions.

Beginning as in the preceding copy :—

لك الحمد يا مسبب الاسباب الخ

Contents :—

Introduction, on the companions in general, on fol. 2^a as in the above copy.

Abū Bakr, fol. 5^b.

‘Umar, fol. 25^a.

‘Uṣmān, fol. 86^b.

‘Ali, fol. 122^b.

The contents in this copy, covering foll. 122^b–129^b, and dealing with the accounts of ‘Ali’s birth, his noble habits and supernatural gifts, his wives and children, his sayings and bodily features, are wanting in the preceding copy. The history proper of ‘Ali, with which the second Maqṣad in the preceding copy begins, follows here on fol. 129^b, and the entire portion of ‘Ali’s account in the above copy, occupies here foll. 129^b–159^a. After dealing with ‘Ali’s death (fol. 213^b) the author, with some elaboration, repeats the account of ‘Ali’s wives and children, and brings his narrative to a close with some traditions relating to this Khalifah.

After ‘Ali, who represents the first Imām, follow the other eleven :—

- (1) Ḥasan, fol. 218^a; (2) Ḥusayn, fol. 225^a; (3) ‘Alī Zayn-ul-
‘Ābidin, fol. 289^b; (4) Muḥammad Bāqir, fol. 314^a;
(5) Ja‘far Ṣādiq, fol. 315^a; (6) Musā al-Kāzim, fol. 318^a;
(7) ‘Alī Riḍā, fol. 319^b; (8) Muḥammad Taqī, fol. 324^a;
(9) ‘Alī Naqī, fol. 326^a; (10) Abi’l Ḥasan Muḥammad
ibn ‘Alī Naqī, fol. 328^a; (11) Muḥammad Mahdī,
fol. 329^a.

The above is followed by short notices, in alphabetical order, of Muḥammad’s eminent companions, beginning with Ḥamzah ibn ‘Abd-ul-Muṭṭalib (fol. 336^b) and ending with Yamān bin Jābir.

Written in ordinary Nasta‘liq.

Not dated, apparently 18th century.

HISTORY OF THE IMÂMS.

No. 498.

foll. 273; lines 16; size $9\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{3}{4} \times 4$.

روضة الشهداء

RAUDAT-USH-SHUHADÂ.

A detailed history of the lives of Muḥammad, 'Alī, Fāṭimah, Ḥasan, Husayn and other martyrs, composed in A.H. 908 = A.D. 1502. By Ḥusayn-ul-Kāshifī.

Beginning:—

ای شربت درد تو دواي دل ما
آشوب بالاي تو عطاي دل ما
از نامهٔ حمد تو شفای دل ما
وز نام حبيب تو صفای دل ما

Maulânâ Kamâl-ud-Dīn Ḥusayn bin 'Alī-ul-Wā'iz-ul-Kāshifī, مولانا کمال الدین حسین بن علی الواعظ الکاشفی, the author of the well-known work *Anwār-i-Suhaylī* (composed before A.H. 907 = A.D. 1501), and of several other works, e.g. *Mawâhib 'Aliyyah* (A.H. 899 = A.D. 1493), *Jawâhir-ul-Tafsīr* (A.H. 900 = A.D. 1494), *Makhzan-ul-Inshâ* (A.H. 907 = A.D. 1494), *Akhlâq-i-Muhsinī* (A.H. 910 = A.D. 1504), *Futuwat Nāmah*, etc., was a native of Sabzwâr and lived at Herat during the time of Abu'l Gâzi Sultân Ḥusayn Bâyqarâ (A.H. 873-911 = A.D. 1468-1505). He was an accomplished scholar, and is said to have been well versed in astronomy. He was also an eloquent preacher, and every Friday delivered religious lectures in the Jâmi' Masjid of Herat. Like other men of letters, the author enjoyed the warm favour of Amīr 'Alī Shīr Nawâ'ī, who, as we know, was a great patron of learning and himself a good scholar and a poet. He died at Herat, A.H. 910 = A.D. 1504. See Ḥabīb-us-Siyar, vol. iii., Juz 3, p. 341; S. de Sacy, *Calila et Dimna*, préface, p. 42;

Jourdain, Biogr. Univ., xx., p. 435; Hammer, Schöne Redekünste Persiens, p. 275.

The statement that the author wrote the work at the desire of an illustrious prince, Sayyid Mirzâ, found in the preface of Rieu's copy (Rieu, p. 152), is not found here.

The work is divided into the following ten chapters (Bâbs) and a *Khâtimah* (conclusion):—

1. On the trials of some of the prophets, fol. 3^a.

باب اول در ابتلاي بعضي از انبيا علي نبينا عليهم الصلوة والسلام

2. Persecution of Muḥammad by the Qurayshites and martyrdom of Ḥamzah and Ja'far Ṭayyâr, fol. 40^b.

باب دوم در جفاي قریش و سایر کفار با سید ابرار علیه صلوات
ملك الجبار و شهادت امیر حمزه و جعفر طیار

3. On the death of Muḥammad, fol. 56^b.

باب سیم در وفات حضرت سید المرسلین علیه افضل صلوة
المصلین و علي عترته و اسوته اجمعین

4. Life of Fâṭimah, fol. 67^a.

باب چهارم در بعضي از احوال فاطمه از وقت ولادت تا وقت
وفات

5. Life of 'Alī, fol. 79^b.

باب پنجم در طرفي از اخبار مرتضي علي از زمان ولادت
تا زمان شهادت

6. Life of Ḥasan, fol. 98^b.

باب ششم در فضایل حسن و بعضي از احوال وي از ولادت
و شهادت

7. Life of Ḥusayn, fol. 112^a.

باب هفتم در مناقب امام حسين و ولادت وي و بعضي از
احوالش بعد از وفات برادرش

8. Martyrdom of Muslim bin 'Aqil and the slaying of some of his children, fol. 125^b.

باب هشتم در شهادت مسلم ابن عقیل ابن ابی طالب و قتل
بعضی از فرزندان او رضوان الله علیهم اجمعین

9. Husayn's arrival at Karbalâ and his encounter with the enemies; martyrdom of his children, relatives and others.

باب نهم در رسیدن حسین مظلوم بکربلا و محاربه نمودن با اعدا
و شهادت آلحضرت و اولاد و اقربا و سایر شهیدان

10. This last chapter is divided into two sections (فصل); the first relating to the fate of the Ahl-i-Bayt ("Family") after the battle of Karbalâ, fol. 227^b.

فصل اول در وقایعی که بعد از حرب کربلا مر اهل بیت را واقع
شده

The second deals with the punishment of the murderers of Husayn, fol. 255^b.

فصل دوم در عقوبات قاتلان شاه زاده

The *Khâtimah*, fol. 260^a, deals with a genealogical account of the descendants of Hasan and Husayn, with meagre notices on the Imâms.

خاتمه در ذکر اولاد بزرگوار مطہین و منسلله نسبت بعضی از
ایشان

For other copies of the *Raudat-ush-Shuhadâ*, see: Rieu, pp. 152-53; Ethé, Bodl. Lib. Cat., Nos. 134-137; Ethé, Ind. Office Lib. Cat., Nos. 158-162, where, under the last No., a poetical paraphrase of the work in Dakhnî verses, by a poet Walî, is noticed.

It has been printed in Lahore, A.H. 1287. A Turkish translation of the work by Muhammad bin Sulaymân ul-Baghdâdî with the takhalluṣ Fuḍûlî, and entitled *حدیقة السعدا*, is mentioned in H. *Khalifa*, vol. iii., p. 500 and p. 41. See also G. Flügel, ii., p. 378, etc.

A fine copy. Written in a clear Nasta'liq, within gold and coloured ruled borders, with an illuminated but faded frontispiece at the beginning.

Dated A.H. 976.

No. 499.

fol. 347; lines 17; size $8\frac{1}{2} \times 5$; 7×3 .

The same.

Another copy of Husayn Kāshifi's Raudat-ush-Shuhadā
Beginning as above:—

ای شربت درد تو دواي دل ما الخ

The ten chapters into which the work is divided are enumerated in the preface; but they are omitted throughout the MS., and no blank spaces for them are left.

The Raudat-ush-Shuhadā ends on fol. 308^a.

Dated Jamādī II., A.H. 1139.

Scribe محمد صالح

Here follow, in different hands, some extracts from various works.

fol. 309^a-310^a.—An account of the descendants of 'Alī.

Beginning:—

بايد دانست كه حضرت امير المؤمنين امام المتقين علي ابن
ابي طالب عليه السلام را بقول اشهر مي و شش فرزند بودند —
هيژده پسر و هيژده دختر

fol. 310^b. Blank.

fol. 311^a-312^b. Anwarī's Qasīdah.

Beginning:—

مقدري نه باله به قدرت مطلق

fol. 313^a-316^b. Blank.

fol. 317^a-347^a. History of Husayn and some other martyrs connected with the battle of Karbalā.

Beginning:—

راويان اخبار جگر سوز و ناقلين اثار غم اندوز چنين روايت
كرده اند كه چون حضرت امام حسين عليه السلام بر زمين كربلا
از اسب بيفتاد

The MS. once belonged to Nawwāb Sayyid Vilāyat 'Alī Khān of Patna.

No. 500.

foll. 373; lines 25; size $9\frac{1}{2} \times 6\frac{1}{4}$; 7×4 .

جلال العيون

JALÂ-UL-'UYÛN.

A history of the prophet Muḥammad, his daughter and the twelve Imâms. By Bâqir Majlisî.

Beginning:—

منتایش بی مثال و ابار مزاور خداوند بی نیازست الحق

Shaykh-ul-Islâm Mullâ Muḥammad Bâqir Majlisî ul-Iṣfahânî, *Shaykh al-Islâm Mullâ Muḥammad Bâqir Majlisî ul-Iṣfahânî*, was the youngest son of the celebrated Mullâ Muḥammad Taqî Majlisî ul-Iṣfahânî.

According to Dr. Rieu, p. 20; Dr. Ethé, *India Office Lib. Cat.*, No. 2668, and some other biographers, Bâqir was born in A.H. 1038 = A.D. 1628. But the author's contemporary biographer, the author of the *Shudûr-ul-'Iqyân*, vol. ii., fol. 56^a (MS. copy in the Bâbâr Library, Calcutta), who gives a detailed account of Bâqir's life and his works, remarks that the author, in a marginal note on his *Bihâr-ul-Anwâr*, himself says that some of his friends expressed the date of his birth in the words *بهار الانوار* *جامع کتاب*, which are equivalent to A.H. 1037 = A.D. 1627.

و قال قدس سره في حاشيته علي كتاب بهار الانوار عند ذكر هذه التسمية و من الغرائب انه وافق تاريخ ولادتي عدد جامع كتاب بهار الانوار

His father, who was a great Shî'ah divine and held before him the office of the Shaykh-ul-Islâm of Iṣfahân, died there in A.H. 1070 = A.D. 1659. His grandfather, Mullâ Maqṣûd 'Alî, used the surname of Majlisî for his takhallus, and after him it was adopted by the descendants of his family, which became known as the "Majlisî Family of Iṣfahân." Bâqir was brought up and educated under the direct supervision of his learned father, and wrote numerous works on the Shî'ah doctrine. His grandson, Mullâ Aḥmad bin-Muḥammad 'Alî ul-Bahbâhânî, in his *Mir'ât-ul-Aḥwâl*, fol. 29^a, enumerates forty-nine Persian and nine Arabic

works of this most prolific Shi'ah writer. He was a most zealous apostle of the Shi'ah creed, and the chief promoter of that faith. The same Bahbahānī remarks that Maulānā Shāh 'Abd-ul-'Azīz Dihlawī (*d.* A.H. 1239 = A.D. 1824), in his work entitled *تحفة اثنا عشرية*, in which he refutes the Shi'ah faith, remarks that the Shi'ah religion may be called the religion of Bāqir Majlisī, because he was the man who lent splendour to it, and that before him it was not so popular.

اگر دین شیعه را دین اخوند باقر مجلسی بگویند رواست —
 زیرا که این مذهب را او رونق داده است و سابق برین آنقدر
 عظمی نداشت —

Bāqir died at Isfahān, according to some, in A.H. 1110 = A.D. 1698; but the author of the Shudūr-ul-'Iqyān, mentioned above, places the author's death in the year A.H. 1111, for which he gives the chronogram *غم و حزن*.

A detailed account of the author will also be found in the Raudāt-ul-Jannāt, p. 118. See also Rieu, p. 154; Ethé, *Bodl. Lib. Cat.*, No. 140; Ethé, *India Office Lib. Cat.*, No. 2668; Ouseley's *Catalogue*, No. 373; *Biblioth. Sprenger*, No. 164, etc. The work was printed in Tīhrān, A.H. 1240 and 1266.

The most prominent among the Persian works of this author, besides the *جلاء العیون*, the *حیات القلوب* and the *تذکرة الایمه* (see below), are *عین العیاء* (a detailed description of the work will be found in E. G. Browne, *Cambridge Cat.*, pp. 64–69; extracts in W. Pertsch, *Berlin Cat.*, p. 47, No. d, and p. 75, No. 6; see also Ethé, *India Office Lib. Cat.*, No. 2668; printed at Tīhrān, A.H. 1240); *حلیة المتقین* (Rieu, p. 20, and *Suppl.*, p. 110; W. Pertsch, *Berlin Cat.*, pp. 313 and 314; Ethé, *India Office Lib. Cat.*, No. 2669; printed at Tīhrān, A.H. 1248); *مقباس المصابیح* (an extract from the larger Arabic work of the same author, *بحار الانوار*, which was edited in single volumes at Tīhrān, 1270–1283, see Rieu, pp. 20 and 21); *زاد المعاد* (based on the same *بحار الانوار*, see Rieu, p. 21; W. Pertsch, *Berlin Cat.*, p. 257 and p. 148, No. 2; edited, Tīhrān, A.H. 1244); *زائدۀ زاد المعاد* (an extract from the preceding work, see Rieu, *Suppl.*, p. 6); *حقّ الیقین* (Rieu, p. 33; edited, Tīhrān, A.H. 1241); *جبر و تفویض* (Rieu, p. 857); *مناسک حجّ* (Ethé, *Bodl. Lib. Cat.*, No. 1794); *رسالة نکاح* (W. Pertsch, *Berlin Cat.*, p. 261); *کتاب تقویم و اختیارات*, also called *اختیارات*

(W. Pertsch, Berlin Cat., p. 334 and p. 74, No. 2); کتاب سوال و جواب (edited at Tīhrān, A.H. 1247), etc.

In the preface to the present work it is stated that the author had written two works on the same subject, one entitled Bihâr-ul-Anwâr, completed in several volumes, and the other, a shorter one, called Hayât-ul-Qulûb. The first, being written in Arabic, was not accessible to all, while the second, on account of its conciseness, was not in extensive use. He therefore began to write the present work, which he completed, as stated at the end, in Muḥarram, A.H. 1089 = A.D. 1678.

The work is divided into a Muqaddimah, or introduction, and fourteen Bâbs (chapters), most of which are subdivided into several Faṣls (sections).

Contents:—

Muqaddimah. On the reward for shedding tears for the troubles and miseries to which the prophet Muḥammad and the Imâms were subjected, fol. 2^b.

Bâb i. History of Muḥammad, fol. 3^b.

Bâb ii. Fâtimah, fol. 45^b.

Bâb iii. History of ‘Alī, fol. 96^b.

Bâb iv. History of Ḥasan, fol. 132^a.

Bâb v. Ḥusayn, fol. 169^a.

Bâb vi. ‘Alī bin Ḥusayn bin Zayn-ul-Âbidin, the fourth Imâm, fol. 316^b.

Bâb vii. Abû Ja‘far bin Muḥammad bin ‘Alī Bâqir, fol. 321^a.

Bâb viii. Abû ‘Abd Ullah Ja‘far bin Muḥammad-uṣ-Ṣâdiq, fol. 327^a.

Bâb ix. Abu’l Ḥasan Mûsâ bin Muḥammad bin Ja‘far, fol. 333^a.

Bâb x. Abu’l Ḥasan ‘Alī bin Mûsi-ur-Riḍâ, fol. 344^a.

Bâb xi. Muḥammad Taqî, fol. 356^a.

Bâb xii. ‘Alī Naqî, fol. 361^a.

Bâb xiii. Ḥasan ‘Askarî, fol. 364^b.

Bâb xiv. Muḥammad Mahdi, fol. 368^b.

The rubrics of Bâbs xi.–xiv. are omitted. The MS. is in a damaged condition, and foll. 278–287 are hopelessly worm-eaten at the foot.

Written in a clear Naskh.

Not dated, apparently 13th century A.H.

No. 501.

foll. 295 ; lines 28 ; size 12 × 7 ; 8 × 5.

حيات القلوب

HAYÂT-UL-QULÛB.

A history of the prophets from the creation of Âdam to the death of Muḥammad, and of the twelve Imâms.

By Mullâ Muḥammad Bâqir Majlisî. (See the preceding No.)

The Ḥayât-ul-Qulûb, which is the fourth in the list of the author's Persian works enumerated in the Mir'ât-ul-Aḥwâl, is an extract of the author's Arabic work Bihâr-ul-Anwar. The author states in the preface that as the Bihâr-ul-Anwâr was an exhaustive work, written in Arabic, some of his friends suggested his writing a Persian translation, so that it might be more accessible. Hence the present Persian extract.

The work was edited at Tabriz, A.H. 1241. Translated into English by J. L. Merrick, Boston, 1850.

The author of the Iktifâ-ul-Qunû', p. 99, makes the strange remark that the Ḥayât-ul-Qulûb is an Arabic translation of some Persian work.

Beginning:—

حيات قلوب مرده دلان بوادي ضلالت و حرمان بعد خداوند

بي مانند است

The author of the Mir'ât-ul-Aḥwâl says that the entire work was written in three volumes, and that the last volume was left incomplete.

The present copy comprises the first volume of the work dealing with the history of the prophets before Muḥammad and the pre-Muḥammadan kings. It ends with an account of Hârût and Mârût. In the conclusion the author says that he will deal with the story of the angels in his Rûḥ-ul-Arwâḥ. The date of composition given at the end is the middle of Shawwâl, A.H. 1087 = A.D. 1676.

According to the colophon this copy was written in Sha'bân, A.H. 1090, that is, only three years after the date of composition.

في يوم الجمعة السادس عشر من شهر شعبان المعظم سنة تسعين
بعد الالف من الهجرة المصطفوية —

Scribe ابن محمد باقر جنايدي

Written in ordinary Naskh.

No. 502.

fol. 214; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

تذكرة الأئمة

TADKIRAT-UL-A'IMMAH.

A history of Muḥammad and the twelve Imâms.

By the same Muḥammad Bâqir Majlisî.

Beginning :—

الصد لله الذي جعل النبيين لسان صدق في الآخرين الخ

It is divided into a Muqaddimah, fourteen Bâbs and a Khâtimah, as follows :—

Muqaddimah, on the creation of the prophetic light, fol. 1^b.

Bâb i. History of Muḥammad, fol. 10^b.

Bâb ii. Fâṭimah, fol. 58^a.

Bâb iii. 'Alî, fol. 64^a.

Bâb iv. Ḥasan, fol. 114^b.

Bâb v. Husayn, fol. 118^a.

Bâb vi. 'Alî Zayn-ul-Âbidin, fol. 132^b.

Bâb vii. Muḥammad Bâqir, fol. 137^a.

Bâb viii. Ja'far Ṣâdiq, fol. 139^a.

Bâb ix. Mûsâ bin Ja'far, fol. 152^a.

Bâb x. 'Alî Ridâ, fol. 156^b.

Bâb xi. Muḥammad Taqî, fol. 160^b.

Bâb xii. 'Alî Naqî, fol. 163^a.

Bâb xiii. Ḥasan 'Askarî, fol. 164^b.

Bâb xiv. Muḥammad Mahdi, fol. 165^b.

The author deals with the history of Mahdi at some length. The Khâtimah is wanting in this copy. This work is not mentioned in the list of the author's Persian works given in the *Mir'ât-ul-Aḥwâl*.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 503.

fol. 306; lines 22; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

رياض الشهادة

RIYÂD-USH-SHAHÂDAH.

A detailed history of Muḥammad and the Imâms.

The full title of the work as given in the beginning is:—

رياض الشهادة في ذكر مصائب السادة

Author: Muḥammad Ḥasan bin ul-Ḥâj Ma'sûm ul-Qazwîni,
محمد حسن بن الحاج معصوم القزويني.

Beginning after بسم الله الرحمن الرحيم —

و به نستعين و عليه التوكل في كل حين فانه الموفق المعين
... الحمد لله رب العالمين . . . اما بعد پس چنين گويد فقير
حقيق سراپا تقصير الخ

From the preface of the printed edition it would appear that the entire work in three volumes consists of thirty sections, called مجلس. The first divided into four sections, viz. :—

(1) History of Muḥammad, (2) History of Fâtimah, (3) History of 'Ali, and (4) History of Ḥasan.

In the preface to the second volume the author says that he divided it into twenty-six sections which he enumerates here, and which, he says, together with the four in the first volume complete the thirty sections; but from a perusal of the work it will be seen that the second volume comprises (as in the present MS.) only eighteen sections, while the remaining eight sections are separately given in the third volume which begins thus:—

الحمد لله رب العالمين . . . اما بعد اين مجلد ميم از كتاب
رياض الشهادة . . . تاليف خادم طلبة علوم محمد حسن بن
المرحوم الحاج المعصوم القزويني . . . و دروهشت مجلس است

In the preface to the first volume the author, after showering praises upon the reigning king Fath 'Alī Shāh Qājār of Persia (A.H. 1211–1250 = A.D. 1797–1834), a great patron of learning and himself a good scholar, dedicates the work to his third son Husayn 'Alī Mirzā, who, as we know, was entrusted with the government of Shirāz, and played an important part in the history of Persia. In the conclusion the author says that he completed the work on Thursday, the 12th of Shabān, A.H. 1227 = A.D. 1812.

The present MS. contains only the first eighteen sections; that is, from the fifth to the twenty-second majlis, of the second volume, as follows:—

- (5) fol. 3^a. History of Husayn from the time of Mu'āwiyah's death to his departure from Medina for Mecca.
- (6) fol. 22^b. History of Husayn from the time of his arrival at Mecca to his start for 'Irāq; martyrdom of his cousin Muslim bin 'Aqil and of his other companions.
- (7) fol. 39^b. Martyrdom of Muslim's children.
- (8) fol. 52^a. Events that took place on Husayn's way to 'Irāq till the 9th day of Muḥarram.
- (9) fol. 71^b. Events that took place on the 9th till the morning of the 10th of Muḥarram.
- (10) fol. 90^a. Arrival of Hurr bin Yazīd with his son and brother; their penitence and martyrdom.
- (11) fol. 103^b. Martyrdom of Wāḥib bin 'Abd Ullah Kalbi and others.
- (12) fol. 118^b. Martyrdom of the other companions of Husayn and of his cousins and other relatives.
- (13) fol. 135^b. Martyrdom of Qāsim bin Hasan.
- (14) fol. 151^b. Martyrdom of 'Abbās and other brothers of Husayn.
- (15) fol. 167^b. Martyrdom of 'Alī Akbar.
- (16) fol. 184^b. Martyrdom of Husayn.
- (17) fol. 207^b. Events that took place after Husayn's martyrdom; plundering of his camp and capture of his wives and children.
- (18) fol. 224^a. Transfer of the heads of the martyrs and the captives to Kūfah.
- (19) fol. 240^b. Their journey to Kūfah.
- (20) fol. 253^a. Events that took place during their stay in Syria.
- (21) fol. 267^b. Their return through Karbalā to Madinah.
- (22) fol. 286^a. This section dealing with the account of Husayn's avengers is divided into the following four Faṣls:—
 - (i) fol. 238^b. Genealogy of Mukhtār.

- (ii) fol. 291^a. The rising of Sulaymān with his companions and their martyrdom.
- (iii) fol. 295^a. The rising of Mukhtār.
- (iv) Martyrdom of Ibn-i-Ziyād.

The last eight sections, 23rd to 30th, which are enumerated at the beginning of this volume, are wanting in this copy. These sections dealing with the merits and sufferings of the later Imāms from Zayn-ul-Âbidīn to al-Mahdī are separately given in the third volume of the printed edition.

A similar copy of the second volume of this work is mentioned in Riou, p. 155.

Written in a clear minute Naskh within gold-ruled and coloured borders, with an illuminated but faded frontispiece at the beginning.

Not dated, apparently 12th century A.H.

Several notes and seals on the MS. say that this copy formerly belonged to the Library of Nawwāb Sayyid Vilāyat 'Alī Khān of Patna.

No. 504.

fol. 154; lines 10; size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

مختار نامه

MUKHTĀR NĀMAH.

A very rare, beautiful and correct copy of the history and exploits of the chivalrous Mukhtār bin Abī 'Ubayd (called Abī 'Ubaydah, ابی عبیده, in the following copy) bin Mas'ūd us-Saqafi, مختار بن ابی عبید بن مسعود الثقفي, the avenger of the third Imām Husayn bin 'Alī.

Beginning of the preface:—

مختار نامه اصحاب ثیغ و خامه حید و لنا و مدح بی انتہاء
پادشاهیست قدیر خیر بی مثل و نظیر آن

The preface is introduced by the following Qit'ah, the last line of which expresses the date of transcription of the copy, A.H. 946 = A.D. 1539.

مهد درین دولت عالی مرقوم
 باد این دولت عالی باقی
 بهر تاریخ خرد می گوید
 دولت شاه موالی باقی

In the preface the author, who designates himself فقیر مسکین, says that he had long cherished the idea of writing a work in Persian, treating of the war-like deeds of Mukhtâr, until one day he received from one of his friends a book on that very subject written in Arabic by some Shî'ah. So he rendered it into Persian for the benefit of those who are ignorant of the Arabic language. In the beginning of the work the author quotes as his authority الشیخ السماعی, whose full name according to الساب سماعی (Lib. copy, fol. 169*) is Abû 'Umar 'Âmir bin Sharâjil ush-Sha'bî, and who, according to the same authority, died in A.H. 109 = A.D. 728.

The title of the work is not given in the text, but in the colophon as well as on the fly-leaf at the beginning it is called مختار نامه.

The work is not divided into chapters or sections, but the following headings will give an idea of its contents:—

fol. 8^a.

بیان داستان موعود و اعلام مرام و مقصود —

fol. 16^b.

ذکر باعف و سبب لجاجت معلم ازین تعب —

fol. 19^b.

گفتار در کردار معلم بزرگوار جهت خلاصی و لجاجت
 حضرت مختار

fol. 23^a.

ذکر حیل و کردار در ایصال مطالب بمختار

fol. 29^a.

ذکر مآل حال مسجآن لیکو کار بعد از یاری معلم و
 هوا داری مختار

fol. 32^b.

بیان داستان کردار مختار

fol. 42^b.

ذکر عمل معلم بآنچه متعلم شده

fol. 44^b.

ذکر سبب خواندن نامه و کرم کشتن هنگامه

fol. 46^b.

دامستان مراجعت عمیر عامر و رفتن او و مختار
بمدینه و حصول فرح خاطر و سر و سینه

fol. 51^a.

فوت یزید پلید و برآمدن مقصود قریب و بعید

fol. 54^a.

ذکر مال عسکر از خدا بیخبر

fol. 55^a.

ذکر توجه ابن زیاد بشام و اتمام کلام درین مرام

fol. 62^b.

رسیدن ابن زیاد بشام و تدبیر سرانجام مهمام

fol. 65^b.

توجه ابن زیاد بعراق و مهارت او با سلیمان بر
حسب اتفاق

fol. 72^b.

گفتار در رسیدن سلیمان و اصحاب بمنزل طوی لهم
و حسن مأب

fol. 76^b.

ذکر کاری بنیاد عبید الله زیاد

fol. 77^b.

گفتار در کردار صالح صفی مختار ابو عبیده ثقفی

fol. 83^a.

ذکر قتل ایاس بن نظام و رونق کار شیعه علی علیه
السلام

fol. 85^a.

امان خواستن ابن مطیع از مختار و بیرون رفتن او
از کوفه و فرستادن مختار نوآب را بهر دیار

fol. 86^b.

ذکر مهاربۀ یزید بن الس با مروان حکم ناکس

fol. 87^a.

دامستان حکومت و سروری ابراهیم مالک و توجه
او بمহারبۀ ابن زیاد و فتح ممالک

fol. 91^a.

ذکر رسیدن پیره زن و خبر کردن از یافتن گنج
در وطن

fol. 95^b.

ذکر توجه ابراهیم بسر منزل گنج و تصرف در آن
بی زحمت و رنج

fol. 97^a.

ذکر اطلاع مردان بر رونق کار مختار و فرستادن او
لشکر را جهت طلب (?)

fol. 98^b.

بیان عمل ابن مغاور با رسول فریقین و خدمتکاری
او نسبت بهوا داران حسین

fol. 101^a.

باز گشتن رسول ابراهیم مالک اشتر و رسانیدن
خبرهای فرخ اثر

fol. 101^b.

رفتن ابراهیم بملک ابن مغاور و رسیدن بقلعه
ماردین با او بفراغ خاطر

fol. 103^b.

تدبیر نمودن مبارک از عالم یک رنگی و اتحاد و
بدمست دادن اولاد عبید الله زیاد

fol. 105^b.

کشته شدن اهل و اولاد ابن زیاد و عمل نمودن
ابراهیم به تدبیر خود و رسیدن بمراد

fol. 110^b.

نزول این زیاد با لشکر در کنار معبر و گرفتار شدن
او بدمست این اشتر

fol. 115^a.

نشستن ابراهیم بر مسند توفیق ازلی و انتقام جستن
از کشندگان و مهنان حسین علی

fol. 118^a.

فرستادن ابراهیم مرهای مخالفان را پیش مختار و
مراجعت نمودن او بکوفه در عین حضور و
استبشار

fol. 119^b.

رسیدن باقی سپاه گریخته عبید الله لعنه الله بشام
و رسانیدن اخبار توجه مردان حکم بالدیشه
انتقام

fol. 119^b (should be 120^b).

توجه عامر بکوفه و فرستادن جاسوس باردوی مختار
و عمل نمودن او بخلاف متعارف اهل روزگار

fol. 128^a.

رفتن ابراهیم با شیخ و گرفتاری ایشان بدمست مردم
عامر و لجام یافتن ایشان در همان شب
بعنایت ملک قادر

fol. 133^b.

روان شدن شیخ و ابراهیم براه دلخواه و کشته شدن
عامر ربیعه بهکم الله

fol. 137^a.

گفتار در توجه مختار نامدار و ابراهیم عالی مقدار
بجانب عساکر عامر و گرفتن و کشتن ایشان
بوجه دلخواه و مدعی خاطر

fol. 139^a.

معاودت بسعادت مختار و ابراهيم بكوفه و تفحص
 كشدگان حسين علي و يافتن و كشتن ايشان
 بمحض عنايت لم يزلي

fol. 141^a.

دامستان احراز دولت حسني و زيادت بكشتن عمر
 سعد بي سعادت

fol. 143^a.

ذكر قتل نابكار دون شمر ذي الجوشن ملعون

fol. 147^a.

گفتار در قتل ملاعين مه گاه از بقايي خوارج
 زمانه

A history of *Mukhtâr* by an anonymous author is noticed in Rieu, i., p. 156^b. A *Mukhtâr Nāmāh* by Mullā Muḥammad Ḥusayn Nā'imī, has been printed in Persia, A.H. 1281; see Dorn, Catalogue des ouvrages publiés à Constantinople, etc., No. 106; see also Biblioth. Sprenger, No. 161.

This is a beautiful copy, written in clear Nasta'liq by the celebrated calligraphist Murshid-ul-Kâtib of Shirâz, مرشد الکاتب, within gold and coloured ruled borders with a sumptuously illuminated double-page 'Unwân. The headings are written in gold and blue throughout.

The colophon runs thus:—

تم المختار نامه بعون الله و حسن توفيقه و صلي الله علي
 نبينا محمد و آله و احبابه في تاريخ شهر شعبان المعظم سنة سبع
 و اربعين و تسعماية الهجرية علي يد اقل العباد مرشد الکاتب
 الشيرازي غفر ذنوبه و ستر عيوبه برحمتك يا ارحم الراحمين —

غرق رحمت يزدان کسي باد
 که کاتب را بالهدی کند یاد

The date of transcription given in the above colophon is A.H. 947, but the last line of the introductory Qit'ah forms a chronogram for the year 946.

On the fly-leaves at both ends are found several seals of the nobles of the courts of 'Âlamgir and Muhammad Shâh. One at the beginning, dated A.H. 1141, faintly reads, عبد الكريم فدوي محمد شاه بادشاه, غازی. Another on the same leaf, dated A.H. 1050, bears the following inscription :—

خاک ره آل محمد سعید

A seal, dated A.H. 1095 and followed by the note عرض دیده شد عبد حاله, reads thus on the last folio: پانزدهم ربیع الثانی سنه ۲۶ زاد عالم گیر بادشاه. Two seals found at the beginning of the copy are illegible. Several 'Arḍ-Didahs, the dates of which range from A.H. 969 to 1001 are also found at the end. A note at the beginning of the copy records the price of the MS. "Thirty-five rupees قیمت سی پیچروپیہ."

The copy is in a damaged condition.

No. 505.

fol. 197; lines 16; size 9 × 5; 7 × 3.

مختار نامه

MUKHTÂR NÂMAH.

Another Mukhtâr Nâmah, or history of Mukhtâr, by an anonymous author.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا علي
الظالمين —

This history opens with an account of the birth of Mukhtâr, which, according to the statement made here, took place on the day on which the Prophet was engaged in the battle of تبوك, i.e. in A.H. 9 = A.D. 630, and ends with his death which occurred on Friday in Ramaḍân, A.H. 73 = A.D. 693. It is more extensive than the preceding one.

In the beginning the author quotes Muḥammad bin Aḥmad un-Najafī, خداوند اخبار محمد بن احمد النجفي رحمة الله عليه, as his authority. The work is divided into eighteen Majlis or "Sittings." The rubrications of the first two Majlis are wanting. The remaining sixteen Majlis begin respectively on foll. 19^b, 35^b, 52^a, 64^a, 76^a, 85^b, 91^a, 102^a, 110^b, 132^b, 143^a, 158^a, 173^a, 180^a, 184^a and 191^a.

Written in minute Nasta'liq within coloured-ruled borders with the headings written in red. Foll. 1-6 and 190-197 are mounted on new margins. The MS. is worm-eaten throughout.

Not dated, apparently 18th century.

No. 506.

foll. 393; lines 17; size 10 × 6½; 7 × 4.

لُبِّ عَيْنِ الْبُكَاءِ

LUBB-I-'AYN-IL-BUKÂ.

A history of the Prophet Muḥammad and the Imâms, containing a legendary account, in prose and verse, of the sufferings and death of Muḥammad, the Imâms and the martyrs of Karbalâ, with a narration of the incidents connected with the battle. The work is evidently intended for recitation in Muḥarram on the occasion of the annual commemoration of the martyrs of Karbalâ.

Beginning:—

الحمد لله الذي خلقنا من الماء والطين وجعلنا بكرامته من أمة
سيد المرسلين وخاتم النبيين ﷺ

The author, who calls himself in the preface Muḥammad Taqī ibn Aḥmad ul-Bardjardi, محمد تقي ابن احمد البردجدي, states that in A.H. 999 = A.D. 1591 he wrote a very comprehensive work on the merits and sufferings of the martyrs of Karbalâ which he called عَيْنِ الْبُكَاءِ. The work was received so favourably by the public, that some of his friends requested him to make a selection that might be suitable for recitation at the annual commemoration in Muḥarram. The author therefore made these extracts from his larger work, which consisted of twenty-two chapters, calling them لُبِّ عَيْنِ الْبُكَاءِ, or "the quintessence of the 'Ayn-il-Bukâ."

Contents:—

- Introduction, on the excellence and virtues of the Prophet Muḥammad, fol. 3^a ; his sufferings and death, fol. 7^b.
 The death and the sufferings of Fāṭimah, on fol. 19^b.
 The virtues and the miracles of 'Alī, on fol. 44^b.
 The children of 'Alī, on fol. 49^b.
 Martyrdom of 'Alī, on fol. 50^b.
 The miracles of Ḥasan, on fol. 67^a.
 Account of the meeting organized by Ḥasan for making peace with Mu'āwiyah, on fol. 71^b.
 Sufferings and martyrdom of Ḥasan, on fol. 76^a.
 Birth of Ḥusayn, on fol. 83^a.
 Ḥusayn's departure from Madinah to Karbalā, on fol. 89^a.
 Martyrdom of Muslim bin 'Aqīl, on fol. 111^b.
 Arrival of Ḥusayn in Qādisiyah, etc., on fol. 116^a.
 Events of the tenth of Muḥarram and of the eve of the battle, on fol. 119^b.
 Martyrdom of the children of Muslim bin 'Aqīl, on fol. 126^b.
 Martyrdom of Ḥurr, on fol. 136^a.
 Martyrdom of Qāsim bin Ḥasan, on fol. 141^b.
 Martyrdom of 'Abbās bin 'Alī, on fol. 145^a.
 Martyrdom of 'Alī Akbar, son of Ḥusayn, on fol. 154^b.
 Martyrdom of 'Alī Aṣḡar, aged six months, on fol. 166^a.
 Account of the martyrdom of 'Abbās, as narrated by another writer, on fol. 167^b.
 Account of the martyrdom of 'Alī Akbar, as narrated by another writer, on fol. 172^b.
 'Alī Aṣḡar's martyrdom, taken from another source, on fol. 174^b.
 Appearance of Za'far (Ja'far?) Jinnī before Ḥusayn in Karbalā, on fol. 178^b.
 Martyrdom of Ḥusayn, on fol. 186^a.
 Additional circumstances of Ḥusayn's death, plundering of his camp, and capture of his wives and children, on fol. 191^a.
 Yazīd's order for beheading Zayn-ul-Ābidīn, fol. 251^b.
 Account of Ḥusayn's martyrdom, as narrated by another writer, on fol. 255^a.
 Account of the plundering of Ḥusayn's camp, as narrated by another writer, on fol. 257^a.
 Account of Ibn-i-Ziyād's message to Walid, on fol. 263^b.

Arrival of the wives and children of Husayn before Ibn-i-Ziyâd, on fol. 266^b.

Description of the Court of Yazid, on fol. 273^b.

Yazid's order for beheading Zayn-ul-Âbidîn, taken from another source, on fol. 282^a.

Yazid permits Zayn-ul-Âbidîn and the wives and children of Husayn to leave his Court, on fol. 284^a.

Their return through Karbalâ to Madînah, on fol. 287^a.

Their departure from Syria, on fol. 289^b.

Their arrival in Madînah, on fol. 295^b.

Imprisonment of Mûsâ Kâzim, the seventh Imâm, on fol. 304^a.

Account of the martyrdom of Mûsâ Kâzim, on fol. 304^b.

The excellence and merits of 'Alî Mûsâ Ridâ, on fol. 305^b.

'Alî Mûsâ Ridâ's journey to Tûs, on fol. 307^a.

Account of 'Alî Mûsâ Ridâ's martyrdom, on fol. 308^a.

Account of Mûsâ Kâzim's imprisonment, as narrated by another writer, on fol. 313^b.

Account of 'Alî Mûsâ Ridâ's journey to Tûs, as narrated by another writer, on fol. 321^a.

Account of 'Alî Mûsâ Ridâ's martyrdom, as narrated by another writer, on fol. 324^a.

Sacrifice of Ismâ'il by his father Ibrâhîm, on fol. 329^a.

Miracles performed by Muḥammad immediately before his death, on fol. 334^a.

Death of Muḥammad, on fol. 339^a.

Death of Fâṭimah, as narrated by another writer, on fol. 349^a.

Account of the martyrdom of 'Alî, as narrated by other writers, on fol. 355^a.

Hasan's negotiation of peace with Mu'âwiyah, as narrated by another writer, on fol. 367^a.

Additional accounts relating to the death of Hasan, on fol. 371^a.

Additional accounts of the miracles of Hasan, on fol. 375^b.

Account of the birth of Zayn-ul-Âbidîn, on fol. 388^b.

Written in ordinary Indian Ta'liq with red headings throughout.

Dated 14th of Şafar, A.H. 1241.

Several seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân, of Patna, found at the beginning and end of the copy, show that the MS. once belonged to his library.

Two seals of Khwûrshîd Nawwâb of Patna are also fixed in the copy.

No. 507.

fol. 198 ; lines 17 ; size $10 \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

تحفه ملکی

TUHFĀH-I-MALIKĪ.

A detailed account of the life, deeds, virtues, moral qualities, prerogatives and other excellence of the eighth Imām, 'Alī Riḍā bin Mūsā Kāzim, who was born in A.H. 147 = A.D. 764, and died in A.H. 203 = A.D. 818.

Beginning :—

چون کلك سخن کوي بامداد مداد
در گلشن اخبار زبان باز کشاد
بر طبق حدیث کل امر ذي بال
از حمد الهي سخن آغاز نهاد
آغاز سخن گذاري بصد و ثنای حضرت باري آلت

In the preface the author, who calls himself 'Alī bin Tīfār, علي بن طيفور, states that in the twenty-third year of the reign of the king, whose name does not appear in the text, he happened to come to the Deccan. The author uses several honorific titles for the reigning king without mentioning his name, but on the margin the name of the king is written, in a different hand, as السلطان عبد الله قطب شاه, most probably 'Abd Ullah Qutub Shāh, the sixth king of the Qutub Shāhī dynasty of Golconda in Hāydarābād, Deccan, who reigned from A.H. 1020–1083 = A.D. 1611–1672. He then proceeds to say that he got an introduction to the presence of the holy Shaykh Malik Muḥammad ul-Anṣārī, شيخ ملك محمد الانصاري, from whom he received every mark of affection and favour. The Shaykh asked him to translate into easy Persian the Akhbār-i-Uyūn ur-Riḍā, اخبار عيون الرضا, of Abū Ja'far Muḥammad bin 'Alī Ibn-i-Iḥṣayn bin Mūsā bin Bābwayh, ابو جعفر محمد بن علي ابن حسين بن موسي بن بابويه قمي, who composed it for Abul Qāsim Ismā'īl bin Abil Ḥasan 'Abbād bin Aḥmad Idrīs ut-Tāliqāni, ابو القاسم اسماعيل بن ابي الحسن عباد بن احمد

ادريس الطالقاني, addressing him in two panegyric Qasîdahs, quoted here by the translator. He himself called his book **تعفه ملكي**, but on the fly-leaves at the beginning, as well as in the colophon, it is called **ترجمة اخبار عيون**, and also **ترجمة اخبار الرضا** الرضا.

The original work is divided into one hundred and thirty-nine chapters, but the translation consists of thirty chapters only, as follows:—

باب در بيان وجه تسميه قبله هفتم و امام هشتم علي بن موسي عليها التحية و الشنا برضا, on fol. 9^b.

باب در ذكر رواياتي كه در حق مادر امام رضا عليه التحية و الشنا و در باب اسم آن مخدرة تنق عفت و حيا وارد شده است, on fol. 10^b.

باب در ميلاد كثير الاسعاد خلاصة ارباب صدق و صفا حضرت امام رضا عليه التحية و الشنا, on fol. 13^a.

باب در ذكر نص امام موسي بر پسر خود امام رضا عليهم التحية و الشنا بامامت و وصيت و وصايت, on fol. 15^a.

باب در ذكر نسخه وصيت امام موسي بن جعفر عليه الصلوة من الله الملك الاكبر, on fol. 23^b.

باب در ذكر نصوبي كه بر امامت امام رضا عليه التحية و الشنا در جمله ائمة اثنا عشر عليهم الصلوة الله الملك الاكبر بروايت رمبده, on fol. 28^a.

باب در ذكر جملي از اخبار خلاصة اصحاب اخيار و زبدة ارباب اختيار برگزیده خدای اكبر امام موسي بن جعفر عليها السلام با هارون الرشيد و موسي بن المهدي, on fol. 47^b.

باب در ذکر اخباری که در صحت وفات ابی ابراهیم موسی بن جعفر بن محمد بن علی بن الحسین بن علی ابن ابی طالب علیهما السلام روایت شده است، on fol. 66^a.

باب در ذکر جمعی از اولاد رسول خدا صلی الله علیه و آله که هارون الرشید ایشانرا بعد از زهر دادن امام موسی علیه السلام در یکشب بقتل رسانید موای آنالی که در سایر لیالی و ایام بود کشته بود، on fol. 74^a.

باب در بیان منبری که از آن رو بر موت موسی ابن جعفر علیهما السلام من الله الملك الاکبر توقف کرده اند و او را زنده میدانند و انکار امامت میکنند، on fol. 76^b.

باب در ذکر اخباری که در باب توحید از امام رضا علیه التحیه و الشنا روایت شده است و خطبه آنحضرت در توحید، on fol. 78^a.

باب در ذکر مجلس امام رضا علیه التحیه و الشنا با اهل ادیان و اصحاب مقالات در توحید نزد مامون، on fol. 115^b.

باب در ذکر مجلس امام رضا علیه التحیه و الشنا با سلیمان مروزی متکلم خراسان بنزد مامون در مراتب توحید، on fol. 133^b.

باب در ذکر مجلس دیگر از امام رضا علیه التحیه و الشنا در نزد مامون با اهل ملل و ارباب مقالات و

جوابهایی که آنحضرت بعلي بن محمد بن الجهم
در عصمت انبیا صلواة الله عليهم اجمعين گفته
اند, on fol. 143^a.

باب در ذکر مجلس دیگر ثامن ائمه هدی حضرت امام
رضا علیه التَّحیة و الثنا بنزد مامون در عصمت
انبیا عليهم الصلواة الله الملك الاعلی, on fol. 147^a.

باب در ذکر آنچه از امام رضا علیه التَّحیة و الثنا در خبر
اصحاب رس و احوال مشاوت مال ایشان بر اوایت
رسیده است, on fol. 159^a.

باب در آنچه روایت شده است از امام رضا علیه التَّحیة
و الثنا در تفسیر قول خدایتعالی که فدیناه بذبح
عظیم, on fol. 162^b.

باب در آنچه از ثامن ائمه هدی حضرت امام رضا علیه
الصلواة من الله الملك الاعلی در معنی قول
حضرت مقدمه نبوی صلی الله علیه و آله که
فرموده اند انا ابن الذبیحین روایت شده است
on fol. 163^a.

باب در آنچه از امام رضا علیه التَّحیة و الثنا در علامات
امام, on fol. 165^b.

باب در آنچه از زبده ارباب صدق و صفا حضرت امام
رضا علیه التَّحیة و الثنا در وصف امامت و امام و
ذکر فضل و رتبه امام روایت شده است
on fol. 167^b.

باب در آنچه از امام رضا عليه التحية و الثنا در باب
تزوج حضرت فاطمه زهرا صلوة الله عليها بروايت
رسميده است, on fol. 174^b.

باب در ذكر آنچه از امام رضا عليه التحية و الثنا در باب
ايمان و اينكه ايمان معرفت بچنان و اقرار بزبان و
عمل باركان است, on fol. 177^a.

باب در ذكر مجلس امام رضا عليه التحية و الثنا با
مامون در بيان آنكه ميان غرة و است چه
فرقست, on fol. 178^b.

Out of the thirty chapters enumerated in the beginning of the work, the above twenty-three are found in the text. The last of these, which ends on fol. 184^a, is followed by a chapter which is continued to the end, but which is not mentioned at the beginning. It begins thus:—

باب در مجلس دهم در بيان بعضي از احوال امام هشتم علي
بن موسي الرضا عليه السلام و كيفيت احوال و شهادت وي —

The author of the *Kashf-ul-Ijûb*, fol. 103^b, calls the original *ترجمة عيون اخبار الرضا*, and the translation *عيون اخبار الرضا*. He says, too, that he saw a copy in the library of his father, but as some of the leaves at the beginning were wanting he could not discover the translator's name.

Foll. 3-7 have been supplied in a later hand.

Emendations and annotations written on the margins are found throughout the copy.

Written in fair Indian Ta'liq.

Dated Thursday, the 14th of Jumâdâ II., A.H. 1110.

Scribe محمد دانش

The MS. is in a damaged condition.

No. 5 8.

• foll. 156; lines 15; size $7\frac{1}{4} \times 5\frac{1}{4}$; 6×4 .

غَايَةُ الْهِمَّةِ

ĠĀYAT-UL-HIMMAH.

A history of the Prophet Muḥammad,* the early Khalifs and the [imāms.

Beginning:—

مِپامں تَقْدِمْ اِمَامِں جَنَابِ كَبِرِیَاءِ وَاجِبِی رَا كِه مِمَكْنَاتِ رَا اِذْ
بِیَابَانِ عَدَمِ بَشَهْرِسْتَانِ وَجُودِ آوَرْدِه مَسْلَمَانَانِ رَا بِشَرَفِ اِسْلَامِ
مَشْرُفِ مَخِشْتِ —

The full title given to the work by the author is—

غَايَةُ الْهِمَّةِ فِي ذِكْرِ الصَّحَابَةِ وَالْإِمَامَةِ

but in an endorsement on the fly-leaf at the beginning it is also called—

رِسَالَةُ مُحَمَّدِيَه

The author, who in the beginning of the work calls himself Muḥammad ‘Alim Yahyā’i Afḡalī Ilahābādī, محمد علیم یحیائی, was the son of Shaykh Muḥammad Mūsā, شيخ افضلی اله آبادی, محمد موسی. He gives a long genealogy on fol. 143*, where he traces his descent from ‘Abd Ullah bin ‘Abbās, the uncle of the Prophet Muḥammad. In the preface he gives us to understand that in A.H. 1206 = A.D. 1792 he wrote this work for one of his relatives, Shaykh Ġulām Ġauṣ, basing his account on the following standard authorities, viz.:—

- | | |
|-----------------------------|----------------------------|
| (1) اصابه في معرفة الصحابه | (5) جذب القلوب الي ديار |
| (2) تاريخ ابن خلکان | المصوب |
| (3) تاريخ عبد الله يافعي | (6) مدارج النبوة |
| (4) اكمال بذكر اسماء الرجال | (7) اثنا عشره شيخ عبد الحق |
| | دهلوي |

He also refers to several works of his elder relatives, such as the *ماخذ الاعتقاد في شان الصحابة و اهل بيت الامجاد* of his grandfather, *Shaykh* Muhammad Yahyâ, better known as *Khûb Ullah* Ilahâbâdî; the *درة التحقيق في نصره الصديق* of Hâjî *Shâh* Muhammad Fâkhir, the second son of the aforesaid *Shaykh* and the uncle and teacher of the present author; the works of Muhammad Nâsir Afdâlî, also his uncle and teacher, and the youngest son of the *Shaykh*.

He then proceeds to say that he had made a fair copy of only a few pages of his composition when he was suddenly attacked by a high fever attended by a severe shivering. He was confined to his bed for more than two months. Afterwards when he intended to resume the work, to his intense mortification he could not find the draft in his bookcase. He thought of making a new draft, but a fresh attack of the fever prevented him. In the meantime, however, his son, Najaf 'Ali, alias Muhammad A'lâ, succeeded in finding the manuscript. Thereupon the author set to work, and after a careful revision of the draft produced the present work in A.H. 1209 = A.D. 1795. It is not divided into any chapters or sections, but the contents may be described as follows:—

Muhammad: his genealogy, on fol. 2^b; his features and appearance (حليّة مبارك), fol. 4^a; persons who resembled Muhammad in features, fol. 10^b; his wives, fol. 11^a; his children, fol. 17^b.

Abû Bakr, on fol. 22^a.

'Umar, on fol. 36^b.

'Uḡmân, on fol. 54^a.

'Alî, on fol. 65^a.

Hasan bin 'Alî and the other Imâms, on fol. 82^a.

Genealogy of the author, on fol. 143^a.

Foll. 145^b–156^b. A treatise of his, entitled *البصارة في احاديث* *الاشارة*, explaining the real posture assumed by the Prophet in the *تشهد*, and the mode of placing his fingers on the knees and of his lifting the forefinger in the *تشهد*. In support of his statements he quotes many Hâdiṣ narrated by several reliable authorities.

Beginning:—

اشهد ان لا اله الا الله و اشهد ان محمداً عبده و رسوله — بعد
حمد مرسلي كه رسول مقبول خود را امر فرمود

Foll. 153^b–155^b are blank.

The treatise is defective towards the end, and breaks off with the following words:—

پس در معنی می و دو صحابی و صحابه روایت کرده —

In dealing with the history of the Prophet, the Khalifs and the Imâms, he generally cites the authorities for his statements. It is interesting to note that he is very careful to give the etymologies of most of the proper names, particularly of the ancestors of the Prophet, for instance:—

عبد المطلب بصیغه اسم فاعل از اطلاق بر وزن افتعال بمعنی طلب بن هاشم بن عبد مناف بفتح میم و تخفیف نون این قصی بضم قاف و فتح صاد مهمله و تشدید تحتالیه . . . احمد بن حنبل رضی الله عنه فرمود چنانکه در فتح الباری است که از شافعی رحمه الله علیه شنیدم که نام عبد المطلب شبیه است و نام هاشم عمر و نام مناف مغیره و نام قصی زید انتهی — و بعضی گفته اند که نام عبد المطلب عامر بود وجه تسمیه او به شبیه آنست که گیسوی او سپید بود و چون عم او مطلب او را ردیف خود ساخته بمکه آورد در جواب کسی که میپرسید که این کیست بجهت رثائت جامه او اظهار برادر زادگی موجب عار دانسته میگفت عبد من است بنابراین بعبد المطلب اشتهاار یافت — پدرش عمر را هاشم برای آن گویند که در ایام قحط ثرید یعنی اشکنه (اشکنه) که طعام معروف است هشتم میکرد یعنی شکستی و بقوم خود دادی و مغیره که نام عبد مناف است بصیغه اسم فاعل از اغاره بغین معجمه است و بعضی میم او را برای اتباع عین مکسور می گردانند و زید را که پدر عبد مناف است برای آن قصی گویند که با مادر خود فاطمه بنت سعد از مکه رفت و باخوان خون از قبیلہ کلب در بایه (بادیه probably) نشو و نما یافت و از مکه بعید افتاد و قصا بر وزن عصا بمعنی بعد و دورست —

Fol. 153^a contains a prayer of five lines written by the author's own hand:—

کاتبه فقیر محمد علیم یعیائی افضلی اله آبادی عفی عنه

Written in ordinary Indian Ta'liq.

Not dated, apparently beginning of the 19th century.

No. 509.

fol. 299; lines 20; size $11\frac{1}{2} \times 7$; $9\frac{1}{2} \times 5$.

ترجمہ کشف الغمہ

TARJUMAH-I-KASHF-UL-GUMMAH.

A translation of Abul Hasan 'Alī bin Sa'id Fakhr-ud-Dīn 'Isā bin Abil Fath Arbali's (أبو الحسن علي بن سعيد فخر الدين عيسى) popular Shī'ah history, *كشف الغمہ فی معرفۃ* (ابن أبي الفتح اربلي) *الایہ*.

The *Kashf-ul-Ihujub*, fol. 124^a, mentions the author (died in A.H. 692 = A.D. 1293), but does not mention the present translation, though in an endorsement on the fly-leaf of this copy the names of the translator and of his work are written thus:—

ترجمۃ المناقب یعنی ترجمۃ کشف الغمہ تالیف علی بن حسن

الزواری —

The *Kashf-ul-Ihujub* while praising the Arabic original remarks that it was appreciated even by "the enemies" (*i.e.* Sunnīs), such as فواتح صلاح الدين الصفدي, who, he says, praises the work in his *الوفیات*, and others. The Arabic original, a very correct and valuable copy of which is preserved in this library, is divided into two parts: the first part treating of the history of the Prophet Muḥammad and 'Alī, and the second dealing with the history of Fāṭimah and the Imāms. The present copy, which contains the translation of the

second part only, is defective at the beginning and opens abruptly, thus:—

چون عادت مؤلف رحمة الله آست که اول نقل از طریق
جمهور کند و بعد از آن از طریق اصحاب آن

Contents :—

The History of Fāṭimah, fol. 1^a.

Ḥasan bin 'Alī, fol. 21^a.

Ḥusayn, fol. 45^b.

'Alī Zayn-ul-'Ābidīn, fol. 71^b.

Muḥammad Bāqir, fol. 91^b.

Ja'far Ṣādiq, fol. 108^b.

Mūsā bin Ja'far, fol. 136^b.

'Alī Ridā, fol. 161^a.

Muḥammad 'Taḳī, fol. 201^b.

'Alī Naḳī, fol. 216^b.

Ḥasan 'Askarī, fol. 232^a.

Muḥammad Mahdī, fol. 249^b.

The authorities most frequently quoted are Kamāl-ud-Dīn Ṭalḥah, شیخ مفید, and کمال الدین طحطحه.

Written in ordinary Indian Ta'liq, with the headings in red.

Spaces for headings are left blank in several places.

The middle portion of the first fourteen folios is damaged.

The date in the colophon is worm-eaten, apparently 17th century.

The copy was written at Cuttack, Orissa.

Scribe محمد علی

HISTORY OF THE MOGHULS.

No. 510.

foll. 682; lines 19; size 13 × 8; 10 × 5.

تاریخ و صاف

TÂRĪKH-I-WASSÂF.

A complete copy of all the five volumes of the popular work *Târikh-i-Wassâf*, otherwise called *Tajziyat-ul-Amṣâr wa Tajziyat-ul-A'sâr*, *تجزیة الامصار و تجزیة الاعصار*, containing the history of the Moghul Sultāns from A.H. 656—712 = A.D. 1258—1312, with later additions in A.H. 728 = A.D. 1327.

Author: Khwājah 'Abd Ullah bin Faḍl Ullah Wassâf, خواجه عبد الله بن فضل الله و صاف.

Beginning:—

حمد و ستایشی که انوار اخلاصش آفاق و انفس را چون فائده
صبح صادق متلای سازد

The author, who was born in *Shirāz*, and whom *Khwānd Amīr* calls *Maulānā Shihāb-ud-Dīn 'Abd Ullah Shirāzi*, مولانا شهاب الدین عبد الله شیرازی, is generally known by his literary name *و صاف*, the "panegyrist." He was the son of *Maulānā Faḍl Ullah Shirāzi*, who, according to the author's own statement in the present work, died in A.H. 698 = A.D. 1298. *Wassâf* found a generous patron in the person of *Wazīr Rashīd-ud-Dīn*, author of the *Jāmi'-ut-Tawārīkh*. After *Rashīd-ud-Dīn*'s death, *Wassâf* continued to enjoy similar favours from the *Wazīr*'s son and successor *Gīyāṣ-ud-Dīn*. It was under the auspices of *Rashīd-ud-Dīn* that he presented this work to Sultān *Uljaytū* on Thursday, 24 Muḥarram, A.H. 712 = A.D. 1312, and received from the king the title of *و صاف العزیز*, "the panegyrist of His Majesty." See fol. 624^a.

The *Tārīkh-i-Wassāf* is reckoned an excellent specimen of the florid style: it is enriched with verses in Persian and Arabic; the abundance of words, of phrases, even of whole chapters in the Arabic language show him to have been no mean scholar; there are apt citations from the Qurān too, introduced with such telling felicity, that one might easily take the author for a *Īfāz* (one who learns the Qurān by heart); that he was a deep student of the sacred Book is obvious.

As a contemporary history of the Moghul kings the work is no doubt of great value; but the tedious redundancies of its rhetorical style are quite unsuitable for historical works. The author himself says that when, on his presenting it to Sultān Uljāytū, he read aloud one or two passages, the Sultān could not understand them until they were explained by Rashīd-ud-Dīn. Hammer-Purgstall remarks—“The history of *Wassāf*, so far as regards style, holds the same position in Persian as the *Maqāmāt-i-Īrārī* in Arabic, being an unapproachable model of rhetoric, and also, in the opinion of the Persians, of historical art.”

The work is practically a continuation of the *Tārīkh-i-Jahān Kushā* of Juwaynī, of which our author speaks very highly, and to which he devotes a long panegyric on fol. 638^b. He takes up the history at the point where the *Jahān Kushā* closes.

The *Tārīkh-i-Wassāf* was lithographed in Bombay, A.H. 1269, and the first volume was published by Hammer with a German translation, Vienna, 1856. The contents of the work have been described by Hammer in the *Jahrbücher*, vol. 71, *Anz. Blätt.*, pp. 27–31. See also Elliot, *History of India*, vol. iii., pp. 24–54; Quatremère, *Histoire des Mongols*, pp. 13, 68; D’Ohsson, *Histoire des Mongols*, p. 27; Muhl, *Journal Asiatique*, 5^e Série, vol. viii., p. 54; *Īfāj. Kh.*, vol. ii., p. 156; *St. Petersburg Cat.*, p. 283; *Vienna Cat.*, vol. ii., p. 181; *Leyden Cat.*, vol. iii., p. 2; Ouseley, *Biogr. Notices*, pp. 230–235; Rieu, i., p. 161; *Ethé, Bod. Lib. Cat.*, No. 147; etc., etc.

The work is divided into five volumes. Vol. IV. (foll. 460–682) is bound after Vol. V. (foll. 398–459).

Vol. I. opens with a preface, dated *Shā’bān*, A.H. 699 = A.D. 1299. It begins with the death of Mangū Qā’ān and the accession of Qubilā Qā’ān.

Vol. II. treats of the Atābaks of Fārs, Lur, etc.

Vols. III. and IV. contain some account of India; the latter is brought down to A.H. 712 = A.D. 1312, and closes with the history of Chingiz Khān and his successors.

Vol. V., which deals mainly with the history of Abū Sa’id, was subsequently added by the author. In some copies, as in Rieu, Add. 23517, and in this copy, there is some record of the events relating to A.H. 727 = A.D. 1326.

Contents:—

VOL. I.

Preface; Death of Mangū Qā'ân in A.H. 655; Reign of Timûr Qā'ân, fol. 25^b; Hulâgû's conquest of Bagdâd and other places, fol. 46^b; Reign of Abâqû, fol. 54^a; Kings of Egypt, fol. 86^a; Accession of Sultân Aḥmad, fol. 109^a, his contest with Argûn, fol. 129^a; Accession of Argûn, fol. 141^b.

VOL. II.

The Salgûrî Atâbaks in Fârs, fol. 150^a; Reign of Argûn, fol. 223^a; Atâbaks of Lur, fol. 245^a.

VOL. III.

Reign of Kay Khâtû, fol. 253^a; Accession of Bâydû, fol. 278^b; Sultâns of Kirmân, fol. 281^a; Description of India; Kings of Delhi, fol. 307^a; Campaign of Ġâzân, fol. 319^b; Accession of Ġâzân and his reign down to A.H. 700, fol. 323^a.

VOL. IV.

Continuation of Ġâzân's reign from A.H. 701, fol. 460^a; His death, fol. 529^a; Accession of Uljâytû, fol. 541^a. Death of Timûr Qā'ân and account of his successors, down to A.H. 711, fol. 574^a; Account of Sultân 'Alâ-ud-Din of Delhi, fol. 605^a; Sultâns of Egypt, fol. 608^a; Account of the author's presentation of the work to Sultân Uljâytû, fol. 624^a; Abstract of the Târikh-i-Jahân Kushâ of Juwaynî, from the rise of Chingîz Khân to the death of Khusrau Shâh, A.H. 655 = A.D. 1257, fol. 638^b. This volume ends with a dissertation on rhetorical figures, fol. 675^b.

VOL. V.

Introduction, fol. 398^b; Return of Uljâytû to Bagdâd in Ramaḍân, A.H. 712 = A.D. 1312 and the account of the remaining period of his reign, fol. 409^a; Accession and reign of Sultân Abû Sa'id, fol. 418^a.

The rubrics are omitted in some places. Written in ordinary Indian Ta'liq on blue papers.

A very modern copy. Not dated, apparently written in the 19th century. The name of the scribe given at the end of the fifth volume, fol. 459^a, is شيخ تفضل حسين بن عظيم الدين محمد بن جلال الدين محمد.

No. 511.

fol. 400; lines 15; size $9\frac{1}{2} \times 6$; 7×3 .

شجرۃ الاتراک

SHAJARAT-UL-ATRÂK.

A history of Chingiz Khân, his ancestors from the time of Yâfeş bin Nûh, and his descendants down to Timûr.

Beginning:—

الحمد لله الغبير وهو علي كل شيء قدير والصلوة والسلام علي
خير خلقه ورسوله الخ

The title of this work is a matter of dispute. Rieu, vol. i., p. 164, followed by Dr. Ethé, India Office Lib. Cat., No. 172, calls the work Ulûs-i-Arba'ah-i-Chingîzî, الوس اربعه چنگیزی, and remarks that the title "Shajarat-ul-Atrâk," written on the fly-leaf of his copy by Wm. Erskine (the name under which Col. Wm. Miles published an abridged translation, London, 1838), does not appear anywhere in the text. For his authority he quotes the concluding lines of the work, in which he says it is called Ulûs Arba'ah Chingîzî, as follows:—

این نسخه الوس اربعه چنگیزیست و تعداد اسامی الخ

In our copy the above passage runs thus, with a slight alteration:—

این نسخه بیان الوس اربعه چنگیزیست و تعداد اسامی ملوک
اولاد ترک خان بن یافص بن لوح علیهما السلام و نامهای خواقین
ترکستان زمین که درین رساله است منقول است از مجموعه که
سلطان السعید الغ بیگ مرزای شهید نور الله مضجعہ در ذکر خانات
الوس اربعه تالیف نموده اند تحریر افتاد

the literal translation of which is "This book gives an account of the four clans of the Chingîzî line," etc. In the present copy we find that the author distinctly calls the work Shajarat-ul-Atrâk, fol. 24*:—

و چون بزرگترین اولاد حضرت لوح یافص بود علیهما السلام حق
تعالی او را به تشریف رسالت مشرف گردانید و درین مسوده که

موسوم بشجرة الاتراك است از ذكر آن دو برادر زياده برين مذکور
لمیکردد الخ

On fol. 258^b he again refers to the title thus:—

بادشاهي صاين خان - در تواريخ معتبره احوال و نسب او به
جوجيهان مشهور و معروف است اما درين نسخه که منتخبت است از
شجرة الاتراك چيزي بنظر نه در آمد اما اين قدر بظاير
مانده که بادشاه عظيم الشان کثير الانعام بود العلم عند الله الخ

Although in the lines quoted above the author says that he has based this work on Ulug Beg's history of the *Khâns* of the four clans, he frequently refers to "reliable histories," *تواريخ معتبره*, and particularly names two important works, viz. the *Târikh-i-Guzidah*, by Hamd Ullah Mustaufi, composed in A.H. 730 = A.D. 1329 (see Nos. 453-54 in this Catalogue), and the *Târikh-i-Jahângushâi* of 'Atâ Malik Juwayni, composed in A.H. 658 = A.D. 1259, in the following two places:—

1. fol. 169^b:—

و مدت سلطنت سلطان محمد خوارزم شاه را گویند بیست و يك
سال بود و بقول حمد الله مستوفي صاحب تاريخ گزیده از سلطان
محمد خوارزم شاه هفت پسر مانده الخ

2. fol. 244^a:—

و دیگر نوئیان بزرگ با همراهي هلاکو خان بن تولیخان
مبتوجه ایران شدند و از انجا استخلاص نمودند و اذربایجان را مقر
سور سلطنت ساختند چنانکه تفصیل آن را عطا ملک برادر خواجه
شمس الدین محمد جوینی در تاریخ جهانکشی نوشته است و مجملي
ازان مفصل درین نسخه در محل خود مذکور خواهد شد

From this we learn that the author derived his account of Hulâgû Khân from Juwayni's *Jahângushâi*.

The *Ulûs-i-Arba'ah* of Ulug Beg is mentioned in the *Târikh-i-Rashidi*. The ninth *Maqâlah* of the *Khulâsat-ul-Akhhâr* (see No. 463 in this Catalogue), treating of the history of the Moghuls, agrees in most points with the present text, and *Khvând* Amir admits at the end that he derived it from the *Ulûs-i-Arba'ah* of Ulug Beg.

According to Rieu, i., p. 164^b, two copies of the original work of Ulug Beg are supposed to exist in the libraries of Constantinople.

The year A.H. 805 = A.D. 1402, which, according to Ethé, India Office Lib. Cat., *loc. cit.*, is the last date mentioned in his copy before the epilogue, is not found in this copy; but in the same place we find an incidental reference to the death of Timûr which, we know, took place in A.H. 807 = A.D. 1404:—

چون صاحبقران اکبر امیر کورکان صفدر ازین عالم عدار
رحلت فرمود تا آن وقتے خانی مهمود سلطان بن سیورغتمشخان
باستقلال بود آن

The late date A.H. 831 = A.D. 1427 (mentioned by Dr. Ethé), in which year Muḥammad Khân bin Timûr Khân bin Timur Qutlâ Khân bin Timûr Beg Uglân Khân, the thirty-ninth and last successor of Jûjî Khân, is said to have ascended the throne, is found here on fol. 273^b:—

از بدو دولت جوجی نژادان که از سنه احدی و عشرين ستمایه
هجری تا سال جلوس مهمود خان که احدی و ثلثین و ثمانمایه که دو
صد و ده سال بوده است

The reign of Muḥammad Khân is noticed on fol. 274^a. The date A.H. 851 = A.D. 1447, mentioned by Rieu, *loc. cit.*, as the latest date found in his copy on fol. 129^a, which, by the way, seems to correspond with fol. 273^b of the present copy, is not found here, and it seems doubtful whether Rieu's date (851) is not a mistake for 831.

Contents:—

History of the ancient patriarchs from Âdam to Nûḥ, foll. 1^b–20^a.

• Sâm bin Nûḥ, fol. 20^a. Hâm bin Nûḥ, fol. 21^a. Yâfeş bin Nûḥ, fol. 22^a.

Reign of Turk, the eldest son of Yâfeş, and the ancestor of the Turks and Tâtârs, fol. 26^b.

Line of the Tâtârs, fol. 32^a.

Line of the Moghuls, beginning with Moghul Khân, fol. 32^b.

Qarâ Khân, fol. 33^a. Ağuz Khân, fol. 38^b. Âi Khân, fol. 48^b.

Yâldâz Khân, fol. 49^a. Mankî Khân, fol. 49^b. İl Khân, fol. 50^b.

Line of the 'Uşmânî Sultâns, fol. 52^b.

Birth of Timûchîn Qâ'an, صاحبقران اعظم تموچین قآن (Chingiz Khân), on 9 Duḥijjah, A.H. 549, fol. 79^b.

Reign of Timûchîn Qâ'an begins on fol. 90^b.

Timûchin Qâ'an receives the title of Chingîz Khân, fol. 100^a.

Conquest of Khatai by Chingîz Khân, fol. 112^b. His wives and children, fol. 116^a. His wars against Persia and his contests with the Khwarazmshâhis, foll. 134^a-226^a. Chingîz Khân's illness, his will to his sons and chiefs, and his death on 4 Ramadân, A.H. 624, fol. 226^b.

Line of Uktâi Qâ'an, fol. 232^a.

Line of Jâji Khân, fol. 251^a.

Line of Ilulâgû Khân and the Îlkhânîs, fol. 275^a.

History of Sultân Abû Sa'id Bahâdur Khân bin Uljâ'itû Sultân, foll. 320^b-339^b. •

Line of Chagatâi Khân, fol. 367^a.

Written in bold and clear Nasta'liq, within red and blue borders, with an illuminated headpiece.

The original folios have been inlaid in new margins.

Not dated, apparently 17th century.

HISTORY OF TÎMÛR.

No. 512.

fol. 549; lines 21; size 11 × 6; 8 × 3½.

ظفر نامہ

ZAFAR NÂMAH.

The well-known history of Tîmûr from his birth, A.H. 736 = A.D. 1335, to his death, A.H. 807 = A.D. 1404, with a sketch of Khalil Sultân's reign.

Author: Maulânâ Sharaf ud-Dîn 'Alî Yazdî, مولانا مشرف الدین علی یزدی.

Beginning:—

حمداً كثيراً مباركاً لمن يوتي الملك من يشاء الخ

This is unanimously admitted to be the most trustworthy history of Tîmûr. Khwând Mir, in his Habib-us-Siyar, vol. iii., Juz 3, p. 148, in praising the work, remarks that up to that time he had not met with a better history in the Persian language:—

باعتماد راقم حروف در فن تاریخ بلطافت و نظافت آن در
اسلوب فارسی نسخہ مکتوب نیست الخ

In chap. ii. the author reveals his sources. Tîmûr had always in attendance a staff of learned men, Persian secretaries and Uigûr penmen (بخشیان ایغور و دبیران فرس), who recorded every event as it occurred. Strict orders were given to observe the utmost accuracy, and to avoid alike exaggeration and belittling. These records were then written in a polished and elegant style, and were afterwards brought into the royal presence to have their accuracy tested. In this way two historical records, one in Turkish and another in Persian, were prepared. Besides this, some other officials of the court were also employed in recording the events of Tîmûr's reign after ascertaining their truth.

The author then proceeds to say that his royal master, Ibrāhīm Sultān, second son of Shāh Rukh, and grandson of Timūr, a great patron of learning, and himself a man of letters, who took the keenest interest in the present work, procured materials from all quarters, and collected a number of Persian and Turkish readers, scholars and writers. For each event reference was made to the Turkish and Persian texts, eye-witnesses were sent to ascertain the truth, and in case of doubtful points messengers were sent to settle discrepancies in the MSS. In this manner, when a correct version had been obtained, it was brought to the prince to be approved, and was then made over to Sharaf-nd-Din to be decked in all the graces of a literary style. The text was then again brought to the prince for his final approval.

Petis de la Croix, in his translation of the above passage, erroneously gives the credit of the compilation to Timūr instead of Ibrāhīm Sultān.

The author, Maulānā Sharaf-ud-Dīn 'Alī, who adopted the poetical title of Sharaf, was a native of Yazd and a man of great piety. At the request of Mirzā Sultān Muḥammad, the governor of 'Irāq, he came to his court; and after some years, when Shāh Rukh came to Isfahān to subdue the Mirzā, who had rebelled against Shāh Rukh, he (Sharaf) was accused of having instigated the Mirzā, and like many others was to suffer death by Shāh Rukh's order, when Mirzā 'Abd-ul-Laṭif, on the pretence that his father, Mirzā Ulugh Beg, was in need of Sharaf's services in connection with his astronomical observations, rescued the author from the impending danger, and sent him to Samarqand. Sharaf returned to his native place in A.H. 853 = A.D. 1449, where he died in A.H. 858 = A.D. 1454, and was buried in the college called Sharafiyah after him. See Habib-us-Siyar, vol. iii., Juz 3, p. 148; Daulat Shāh, pp. 378-380; Hammer, *Schöne Redekünste*, p. 284. See also Elliot, *History of India*, vol. iii., p. 478; Haj. Khal., vol. iv., p. 175; Morley, *Descriptive Catalogue*, pp. 94 and 95; Charmoy, *Mémoires de l'Académie de S. Petersbourg*, 6^e Série, vol. iii., p. 92; G. Flügel, p. 189; Copenhagen Catalogue, p. 19; J. Aumer, p. 86; Rieu, i., p. 175; Ethé, *Bodl. Lib. Catalogue*, Nos. 153-159; Ethé, *India Office Lib. Catalogue*, Nos. 173-191 and Nos. 2831-2832, etc.

The whole work was translated into French by Petis de la Croix, "*Histoire de Timur-Bec*," and published after his death, Paris, 1722, and translated into English by J. Darby, London, 1723. An extract (text and translation) is given by C. Stewart, *Descriptive Catalogue*, pp. 234-247.

The date of composition of the *Zafar Nāmah*, as given in the Habib-us-Siyar, *loc. cit.*, is A.H. 823 = A.D. 1424, a date expressed by the chronogram صف في شهر راز.

The Introduction or the *Ifitāh*, better known as مقدمه ظفر نامه, written by the same Sharaf-ud-Din before the *Zafar Nāmah* in A.H. 822

= A.D. 1419, is found only in a few copies. It treats of the genealogy of the Turkish Khāns, and of the history of Chingiz Khān and his descendants down to Timūr, and has been described in Rieu, i., p. 175; G. Flügel, p. 189; Ethé, India Office Library Catalogue, No. 173.

The Zafar Nāmāh was edited in two volumes in Bibl. Indica by Maulavi Muḥammad Ilaḥdād, Calcutta, 1887.

Written in ordinary Nasta'liq, within red-ruled borders. The headings are written in red; occasional emendations are found on the margins.

Dated 17 Ramaḍān. The last figure of the year is illegible on account of a worm-hole, the third partly resembles 5, but the first two distinctly read 10.

No. 513.

fol. 364; lines 25; size $11\frac{1}{4} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 3\frac{3}{4}$.

مطلع السعدين

MATLA'-US-SA'DAYN.

The first of the two volumes of 'Abd-ur-Razzāq bin Ishāq us-Samarqandī's (مولانا عبد الرزاق بن اسحاق السمرقندي) history of the Timurides from A.H. 704 to 875 = A.D. 1304-1470. The full title of the work is مطلع السعدين و مجمع البحرين.

This copy is distinguished by having a preamble, unknown in other copies. In this we are told that in the composition of the work the author received assistance from several learned men, among whom he specially mentions Maulānā Nizām-ud-Dīn 'Abd-ul-Wāsi'. He also tells us that the work consists of two Qisims (volumes). The *first* beginning with the birth of Abū Sa'id Bahādur Khān and ending with the history of Timūr, covering the period A.H. 704-807 = A.D. 1304-1404. The *second* opening with the accession of Shāh Rukh in A.H. 807, and closing with A.H. 875 = A.D. 1470. At the end of this preamble the scribe adds the words 'نقل بخط المصنف,' which mean that it was copied from the autograph of the author.

The preamble runs thus:—

کتاب مطلع سعدين و مجمع البحرين که منتظم در سلك قسمن و
منتظم بر عقد سطين وقوع يافت . . . قسم اول مشتمل بر شرح

ولادت و بسطت سلطنت سلطان عاليشان متعالي مكان علاء الدنيا
والدين سلطان ابو سعيد بهادر خان و ظهور دولت و قوت صولت
... امير تيمو كوركان و احوال ايران و توران بل معظم ممالك جهان
از ابتدای هفتصد و چهار تا انقضاء هشتصد و هفت قسم دويم
محتويست بر شرح جلوس حضرت خاقان سعيد معين الدنيا والدين
شاهرخ بهادر بر سرير سلطنت جهان و تسخير ممالك ايران و توران
بل ماير بلدان از افتتاح هشتصد و هفت تا انشراح هشتصد و هفتاد
و پنج — بيت —

ز هشتصد چو بگذشت هفتاد و پنج
فلک ساخت پر در جهان زين دو گنج

... مولفه الفقير الي الله الهادي عبد الرزاق بن اسحق السمرقندي
بحسن امداد جميع من الفضلاء و يمن اسعاد فوج من الطرفاء اخصهما
مولانا الفاضل و البحر الكامل العالم التهرير صاحب التقرير و التحرير
مولانا نظام الدين عبد الواسع ادام الله دهره الثاقب و طبعه الساطع
فانه الباعث الباحث بل معوان النصير و المنصار الظهير نعم المولي
و نعم النصير — نقل بخط المصنف

This, then, contradicts the popular notion that the *Maṭla'us-Sa'dayn* is due exclusively to the pen of 'Abd-ur-Razzâq. Nizâm-ud-Dîn 'Abd-ul-Wâsi', whom our author mentions as his principal helper, seems to be identical with Maulânâ Nizâm-ud-Dîn Shâmi, the author of the *Zafar Nâmah*, a history of Timûr from the beginning of his career to the end of A.H. 806 = A.D. 1403. See Rieu, i., p. 170. The author of the *Habîb-us-Siyar*, vol. iii., Juz 3, p. 90, remarks thus: "Most of the facts of Timûr's history are derived from the work of Maulânâ Nizâm-ud-Dîn Shâmi, who is also known as شيف غازالي," evidently a mistake for Shanab-i-Gâzânî, a name taken from some fort in or near Tabriz. Dorn, St. Petersburg Cat., p. 287 (Rieu, *loc. cit.*), also quotes a passage from 'Abd-ur-Razzâq's *Maṭla'us-Sa'dayn*, in which the author refers to Nizâm-ud-Dîn 'Abd-ul-Wâsi' as his chief authority.

The usual preface begins thus on fol. 2^a:—

حسن مطلع اخبار انوار در افتتاح مقال و لطف مظهر آثار اخبار
در ايضاح مبداء و مال الخ

Maulânâ Kamâl-ud-Din 'Abd-ur-Razzâq, son of Maulânâ Jalâl-ud-Din Ishâq Samarqandî (مولانا کمال الدین عبد الرزاق بن مولانا جلال (الدین اسحاق السمرقندی), was born at Herat on 12 Shā'ban, A.H. 816 = A.D. 1413. His father, Ishâq, was engaged for a long time at the court of Shāh Rukh in the capacity of a Qâdî and Imâm, and was occasionally called into the royal presence to explain points of law. After his father's death, in A.H. 841 = A.D. 1437, he wrote a commentary upon 'Add-ud-Din's treatise on Noun and Particle, dedicating it to Sultân Shāh Rukh; and it was on this occasion that he secured his first introduction to the notice of Shāh Rukh. In the latter part of Shāh Rukh's reign 'Abd-ur-Razzâq was sent to India as an ambassador to the King of Bijânagar. At the end of three years he returned to Khurâsân. Of this embassy he has given us a very interesting account in the present work, foll. 148-167. He was also sent on a mission to Gilân in A.H. 850 = A.D. 1446, and after Shāh Rukh's death, which took place in the same year, he was successively attached to the services of Mirzâ 'Abd-ul-Jatîf, Mirzâ 'Abd Ullah, Mirzâ Abul Qâsim, and lastly of Sultân Abû Sa'id, by whom he was appointed, in A.H. 867 = A.D. 1462, Shaykh of the monastery (خانقاه) of Shāh Rukh in Herat, where he spent the remaining portion of his life in pious devotions, dying in Jumâdâ II., A.H. 887 = A.D. 1482. See Habîb-us-Siyar, vol. iii., Juz 3, p. 335. Quatremère, in Notices et Extraits, vol. xiv., devotes 500 pages to his life and a critical estimate of his work, together with an account of the earlier years of the reign of Shāh Rukh. The story of the Chinese and Indian embassies is also given, accompanied by a French translation.

The contents of the work have been fully described by Hammer, Jahrbücher, vol. 71, Anz. Blätt., pp. 32-47. A list of the various editions of fragments of this work will be found in Morley's Descriptive Catalogue, p. 98. See also Elliot, History of India, vol. iv., pp. 89-126; Charmoy, Mémoires de l'Académie de S. Pétersbourg, 6^e Série, vol. iii., p. 94; Ouseley's Travels, vol. i., p. 322; G. Flügel, ii., p. 190; J. Aumer, pp. 87 and 88; Cat. des MSS. et Xylogr., pp. 286-288; Hâj. Khâl., vol. v., p. 603; Rieu, i., p. 181; Ethé, Bodl. Lib. Cat., Nos. 163 and 164; Ethé, India Office Lib. Cat., Nos. 192-195.

Although in the preface, fol. 3^a, the author states that the work covers a period beginning with the birth of Abû Sa'id Bahâdur Khân, A.H. 704 = A.D. 1304, and closing with A.H. 874 = A.D. 1469, it will be seen that it has been brought down to the month of Şafar, A.H. 875 = A.D. 1470, when Sultân Husayn ascended the throne for the second time.

Again on fol. 34^b, where he tells us that from the time of Abû Sa'id the events are narrated year by year, he incidentally mentions A.H. 875 = A.D. 1470 as the date of composition :—

... بعد ازان سال بسال از زمان ولادت تا زمان وفات بل الي

یومنا هذا که تاریخ هجری در تعداد هشتصد و هشتاد و پنج است —
بیست — .

ز هشتصد فزون رفته هفتاد و پنج
که پُر دُر شد این نامبردار گنج

In the following subscription at the end of this copy he tells us that he completed the original on Thursday, 15 Jumādā II., A.H. 871.

و ذلك صبح يوم الخميس منتصف جمادى الآخر سنة احدى و
سبعين و ثمانماية حرره المولفہ الفقير الي الملك الخلق الهادي
عبد الرزاق بن اسحق السمرقندي

Written in a cursive Nasta'liq, with the headings in red.

Dated Rajab, A.H. 187, which evidently stands for 1087.

Scribe محي الدين ابن علي افضل.

The colophon runs thus:—

و قد وقع الفراغ من تحريره علي يد الفقير الحقير المذنب
المحتاج الي الله معي الدين ابن مولانا علي افضل في شهر رجب
المرجب سنة ١٨٧

The MS. is in a damaged condition.

No. 514.

fol. 375; lines 23; size $10\frac{3}{4} \times 7$; 8×5 .

The second volume or latter half of 'Abd-ur-Razzâq Samarqandî's *Matla'us-Sa'dayn*, containing the history of Timûr's descendants, from the accession of *Shâh Rukh* in Herat, A.H. 807 = A.D. 1404, to the second accession of Sultân Husayn Mirzâ in Safar, A.H. 875 = A.D. 1470.

Beginning:—

فانحة کلام حمد و ثنای ملک علامي باید که ثنای ستایش از
ضمیر منیر الخ

A fairly old copy.

Written in careless Nasta'liq, with red-ruled margins.

Not dated, apparently 10th century A.H.

The seals on the fly-leaf at the beginning have been effaced by some mischievous hand.

One note is dated A.H. 1140.

No. 515.

fol. 186; lines 15; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 4$.

ملفوظات تیمور

MALFÛZÂT-I-TÎMÛR.

The Autobiographic Memoirs of Timûr, translated, it is alleged, from a Turkî original.

Translator: Abû Tâlib ul-Husaynî ul-'Aridî.

ابو طالب الحسینی العریضی

Beginning with the translator's preface:—

حمد بلیغ سبحانی را کہ بمقتضای آیہ کریمہ الخ

The Memoirs begin thus in the middle of fol. 2^a without any marked heading or space:—

فرزندان سعادت لیغ و امرايان دولت لیغ و وزرای کفایت لیغ
معلوم الوس کنم تنکری تعالی مرا بسبب دوازده چیز کہ شعار خود
ماختم بزکری داد الخ

Abû Tâlib Husaynî, a native of Khurâsân, presented these Memoirs to Shâh Jahân, in A.H. 1047 = A.D. 1637, or short time before.

In the short preface Abû Tâlib says that he made this translation from a Turkî book which he found in the Holy Places (حرمین), in the library of Ja'far Pâdshâh, the ruler of Yaman. In it Tîmûr had recorded the events of his life from his seventh to the seventy-seventh (or, according to the following MS., seventy-fourth) year.

There are serious objections against the authenticity of these Memoirs, the existence of which is not corroborated by any direct or reliable evidence. The historian Sharaf-ud-Dîn 'Alî Yazdî, who thirty years after Tîmûr's death, wrote the emperor's history entitled Zafar

Nāmah (see no. 513 in this catalogue), while giving in the preface to that book a detailed account of his various sources, clearly states that he had free access to all the documents and official records, but does not refer to these Memoirs. Again, in the preface to the revised and enlarged edition of these Memoirs made at the request of Shāh Jahān by Muḥammad Afḍal Bukhārī in A.H. 1047 = A.D. 1637, we are told that Shāh Jahān, being dissatisfied with Abū Ṭalīb's version, and finding that it contained mistakes and errors as regards dates and facts, ordered Muḥammad Afḍal Bukhārī to make an amended edition.

Major Charles Stewart translated a portion of the Memoirs from the beginning to A.H. 777 = A.D. 1375. This was printed in London, 1830. The "Designs" and "Enterprises" and the "Institutes" were edited in the original Persian, with an English translation, in Oxford, 1783, by Prof. Joseph White and Major Davy; these two books were subsequently translated into French by M. Langlès in 1787. Copious extracts in English will be found in Elliot, History of India, vol. iii., pp. 389-477. See also Morley, Descriptive Catalogue, p. 95; Erskine, Memoirs of Baber, pp. 2 and 3; Rieu, i., p. 177; Ethé, Bodl. Lib. Cat., No. 150; Ethé, India Office Lib. Cat., Nos. 196-202, etc.

This copy contains:—

1. The preface of Abū Ṭalīb, and the Memoirs from the beginning to A.H. 783 = A.D. 1381.

2. Institutes, Designs and Enterprises, beginning on fol. 129^a:—

فرزدان ملک گیر کامگار و نبایر ذو القدر ملک دار النج

The Institutes, Designs and Enterprises, are followed by a continuation dealing with Timūr's principles as to the proper treatment of conquered races and his views upon various points of law referred to him.

Written in Indian cursive character, within gold-ruled borders, with an illuminated head-piece at the beginning of each section.

Not dated, apparently 19th century.

No. 516.

fol. 190; lines 11; size 10 × 6; 7 × 4.

The same.

An incomplete copy of the Malfūzāt-i-Timūr. The full title given here to these Memoirs runs thus:—

واقعات السلطان بن السلطان و الخاقان بن الخاقان پادشاه حم

جاه خلايقي پناه قطب السلاطين حاليجه امير تيمور كوركان صاحب
قران خلد الله تعالى ملكه و سلطانه —

After which Abû Tâlib's preface begins thus on fol. 4^b:—

حمد بليغ سبحاني را كه بمقتضاي آيه كريمه الخ

The Memoirs begin on fol. 4^b:—

فرزندان سعادت ليق و امراي دولت ليق الخ

This copy breaks off in the midst of the Memoirs with an account of Amîr Husayn under the heading مجلس صلح و مصالحه من و امير حسين, corresponding with fol. 95^b of the preceding copy.

This beautiful copy bears on fol. 4^a a seal of الله ورد پخان عالم گير شاهي, dated A.H. 1071.

This Allahwardi Khân, whose original name was Ja'far Khân, was a noble of Aurangzib's time, who bestowed upon him the title of Allahwardi Khân 'Âlamgîr Shâhî. He received the Sûbahdârî of Allahabad from the emperor, and died there in A.H. 1079 = A.D. 1669. His father, whose name was also Allahwardi Khân, was a nobleman of Jahângîr's time, and died in A.H. 1069 = A.D. 1658.

Written in elegant bold Nasta'liq within gold ruled and coloured borders, with a fine illuminated head-piece.

Not dated, apparently 16th century.

HISTORY OF THE EARLY KINGS OF PERSIA.

No. 517.

fol. 129; lines 15-19; size 10 × 6; 7½ × 4.

کتاب المعجم في آثار ملوک العجم

KITÂB-UL-MU'JAM.

A history of the early Kings of Persia, from Kayûmarş to Antûshirwân.

Author: Faḍl Ullah ul-Iḥsaynî, فضل الله الحسيني.

The MS. is defective at the beginning, and opens abruptly with the following words:—

شایسته و صفات بسندیده و واردات غیب که بران جوهر بی

غیب -

The exact date of composition of the work is not given in the text, but as the preface, a long one, is devoted to the praise of the reigning prince, Atâbak Nuşrat-ud-Dîn Aḥmad bin Yûsuf Shâh, of the dynasty of Lur Buzurg, who succeeded his brother Afrâsiyâb (killed by the Mongols) A.H. 695 = A.D. 1295, and died in A.H. 730 = A.D. 1329, it must have been composed between those two dates.

The author of the *Haft Iqlim* and several others have confounded this author with 'Izz-ud-Dîn Faḍl Ullah, father of the historian Waṣṣâf. Hâj. Khal., vol. v., p. 628, fixes a very early date, viz. A.H. 654 = A.D. 1256, for the composition of the work. See Morley, *Descriptive Catalogue*, p. 132; *Munich Catalogue*, p. 78; Sir Wm. Ouseley's *Catalogue*, No. 315; Rien, ii., p. 811; Ethé, *India Office Lib. Cat.*, No. 285; W. Pertsch, *Berlin Cat.*, pp. 420 and 421. The work has been edited at Teheran, 1843. It was translated into Turkish under the title of *بلغت نامه* or *ترجمان بلاغت*, see Pertsch, *loc. cit.*

Written, sometimes diagonally, in Nim Shikastah within coloured ruled borders.

The colophon says that the copy was written on Sunday, 15 Muharram, A.H. 1085, at Shâhjahânâbâd.

The MS. bears the signature "Goure Ouseley" on the first page.

The seals of Nawwâb Vilâyat 'Alî Khân and Khawrshîd Nawwâb of Patna are fixed in several places.

No. 518.

fol. 116; lines 15; size $13\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 5\frac{1}{4}$.

نژاد نامه

NIZÂD NÂMAH.

An abstract of the history of the Persian Kings, and of their descendants who ruled in different parts of the world from the earliest times down to A.H. 1274 = A.D. 1857.

Beginning:—

پاک شاهنشاهی را میسازد و متايش که در کيهان آله

The name of the author is not to be found. On fol. 1^b the title of the work is given as نژاد نامه, but in an endorsement it is written as "Tarikh-i-Bâdshâhân-i-Îrân."

The work is divided into two main Sections:—

SECTION I.

Contains the history of the various dynasties of the Persian Kings, with a short account of the kings under each dynasty, and of their descendants who ruled in different parts of the world, such as Sind, Multân, the Deccan, etc. It concludes with an account of the rulers of Sind and Multân (fol. 77*).

SECTION II.

Contains a compendium of all notable events in chronological order from the date of the Prophet Muḥammad's birth down to A.H. 1274 = A.D. 1857.

This copy, written by an illiterate scribe in a careless Indian Ta'liq, is full of clerical mistakes. The headings are written in red throughout.

Dated 22 Şafar, A.H. 1284.

HISTORY OF THE ŞAFAWÎS.

No. 519.

foll. 349; lines 19; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

تاریخ عالم آرای عباسی

TÂRÎKH-I-'ÂLAM ÂRÂ-I-'ABBÂSÎ.

A history of the life and reign of the Şafawî King, Shâh 'Abbâs the Great, and his predecessors.

Author: Iskandar Beg Munshî, اسکندر بیگ منشی.

Beginning:—

چون نشر محامد کبریای الهی که بیرون از دایره عقل و افهام
است آن

In the concluding lines of the work, completed in A.H. 1038, the author gives us to understand that he had then reached the age of seventy. He must have been born then about A.H. 968=A.D. 1560:—

که در مدت حیات که در حین اتمام این صحیفه صفوت نهاد
شمار آن بهفتاد رسیده

In the preface the author, who calls himself اسکندر الشهیر به منشی, states that in his youth, at the evil suggestion of some imprudent persons, he applied his mind to the study of arithmetic, and spent a portion of his life in the service of the rich. He soon, however, realised his folly and devoted himself to the art of composition, and after attaining some skill enrolled himself among the Munshîs of the Imperial Court. He says at the end that he hoped, should life and leisure be spared to him, to add a Khâtimah containing wonderful and curious notices, collected during his life. But it seems that he did not survive to carry out his plan. According to the preface the author completed the work in its original shape in A.H. 1025=A.D. 1616, dividing it into a Muqaddimah on the ancestors and predecessors of Shâh 'Abbâs, and two Şalîsahs, the *first* containing the history of Shâh 'Abbâs from his birth to his accession (A.H. 978-996=A.D. 1571-1588);

the *second* comprising the history of the first thirty years of his reign (A.H. 996–1025 = A.D. 1588–1616). He afterwards added a continuation, called *Maqṣad-i-ṣānī*, giving the history of the same reign from A.H. 1026–1038 = A.D. 1617–1629). See Morley, *Descriptive Catalogue*, p. 133; Erdmann, de *Manuscripto Iskenderi Menesii*, Cazan, 1822; G. Flügel, ii., p. 17; J. Aumer, p. 80; S. de Sacy, *Journal Asiatique*, vol. v., p. 86; Stewart's *Catalogue*, p. 10; Rieu, i., p. 185; W. Pertsch, *Berlin Cat.*, pp. 433–436; Ethé, *Bodl. Lib. Cat.*, Nos. 289–299; Ethé, *India Office Lib. Cat.*, Nos. 538–554; Hāj. Khal., vol. vi., p. 564, etc.

A continuation of the *Ālam Arā-i-‘Abbāsī*, composed for Murtaḍā Qulī Khān, governor of Ganjah, and containing the history of Shāh Šafī's reign, is ascribed in the St. Petersburg Catalogue, p. 291, to Iskandar Munshī, but in the Munich Catalogue, p. 80, to another author, viz. Muḥammad Ma'sūm bin Khwājagī Isfahānī.

This copy comprises the Muqaddimah, the first Šahīfah and the Maqṣad-i-Šānī as follows :—

Muqaddimah. Genealogy of Shāh ‘Abbās, fol. 5^b. Shaykh Šafī ud-Dīn and his successors, fol. 8^a. History of Shāh Ismā‘īl Šafawī, fol. 21^a. Shāh Tahmāsp, fol. 34^b.

Šahīfah I. There is a *lacuna* after fol. 53^b, and the earlier portion of the account relating to the birth of Shāh ‘Abbās is wanting. Death of Shāh Tahmāsp, fol. 60^a. Amīrs and nobles who lived before the reign of Shāh ‘Abbās, fol. 62^b. ‘Ulamā and Shaykhs, fol. 63^b. Īḥakīms (the heading is wanting), fol. 72^a. Calligraphers, fol. 74^a. Painters, fol. 76^b. Poets, fol. 78^b. Singers and Musicians, fol. 81^b. History of Ismā‘īl Mirzā (fol. 87^b), and Sulṭān Muḥammad (fol. 105^a), down to the accession of Shāh ‘Abbās (A.H. 996 = A.D. 1588).

The second Šahīfah is wanting in this copy. The second Maqṣad (*Maqṣad-i-Šānī*), comprising the history from the beginning of A.H. 1026 = A.D. 1617 to the death of Shāh ‘Abbās, A.H. 1038 = A.D. 1629, and the subsequent proclamation of his successor Shāh Šafī in Isfahān, begins thus on fol. 225^b :—

بعد از حمد و سپاس خالق آسمان و زمین الخ

This copy, though a modern one, is very neat. It is written in a very distinct Indian Ta‘liq, on good thick paper, with the headings in red.

Not dated, apparently 19th century.

No. 520.

fol. 266; lines 23; size $11 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 8$.

The same.

Another copy comprising, like the preceding, the same Muqaddimah, the first Şahifah and the second Maqṣad.

The second Maqṣad has been wrongly placed first, and occupies fol. 1^b-97^a. Foll. 97^b-99^b blank.

The first Şahifah with the usual Muqaddimah begins on fol. 100^a.

The MS. bears in several places the seals and signatures of Nawwāb Vilāyat 'Alī Khān and Khwūrshīd Nawwāb of Patna.

Written in a careless Indian Ta'liq, with the headings in red.

Not dated, apparently beginning of the 19th century.

No. 521.

fol. 376; lines 23; size $14\frac{1}{2} \times 9$; $10\frac{3}{4} \times 6$.

The same.

A very valuable copy of the second Şahifah, containing the history of the first thirty years (A.H. 996-1025 = A.D. 1588-1616), and the second Maqṣad, written only four years after the date of composition.

Beginning:—

عنوان صحیفه سلطنت و عالم آرائی بادشاهان الخ

The second Maqṣad begins on fol. 285^b.

At the end of the second Şahifah the MS. is dated A.H. 1043. The name of the scribe given there is عین علی التبریزی.

Written in good Nasta'liq, within gold and coloured ruled borders, with a double-paged 'Unwān at the beginning of the copy and illuminated head-pieces at the beginning of each section. The headings throughout are written in red.

No. 522.

fol. 353 × 110; lines 23; size $11\frac{1}{4} \times 6$; 8×4 .

The same.

Another good copy of the same second Šahifah and the second Maqṣad, beginning as usual.

The second Šahifah comprises the first 353 folios, and the second Maqṣad the last 110 folios.

The MS., though a little damaged, seems to be correct. It is written in a learned minute hand with copious corrections and notes on the margins.

Foll. 341–345 have been supplied in a later hand.

It bears double-paged 'Unwāns and illuminated head-pieces at the beginning of each section.

The copy bears the seals and signatures of Sayyid Vilāyat 'Alī Khān Bahādur, C.I.E., and Khwurs̥hid Nawwāb of Patna.

Not dated, apparently 18th century.

No. 523.

fol. 127; lines 12; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3\frac{1}{4}$.

تاریخ طاهر وحید

TĀRĪKH-I-TĀHIR WAHĪD.

A good and correct copy of the history of the first fifteen years of the reign of Shāh 'Abbās II., who ruled over Persia A.H. 1052–1077 (A.D. 1642–1669).

Author: Muḥammad Tāhir Wahīd, محمد طاهر وحید.

Beginning:—

نیایش خالقی را سزاست که زبان مصدق مکال را از کلمات
رنکین آید

The author, who has been already mentioned in vol. iii., p. 172, of this catalogue, in his lengthy preface (fol. 1^b–12^a), devoted to the panegyrics of Shāh 'Abbās II., and to his own late patron, the Wazīr Khālīfah Sultān (d. A.H. 1064 = A.D. 1653), states that the latter introduced him to the King, at whose command he wrote this work.

Contents :—

Preface, fol. 1^b.

Birth of Shâh 'Abbâs II., A.H. 1041 = A.D. 1631, fol. 12^b.

His genealogy, fol. 14^b.

His accession to the throne on 11 Şafar, A.H. 1052 = A.D. 1642, and the history of the first year of the reign, fol. 17^b.

The history then proceeds year by year, the headings of which have been omitted throughout. The MS. is defective towards the end, and breaks off thus :—

و کروهی البوه و فیلان کوه شکوه روانه قندهار نموده خود نیز
باتفاق دارا شکوه بسر کلان خود که بهطاب ولی عهدی از سایر
اولاد او امتیاز دارد وارد کابل گردید اورنگ زیب و معد الله خان
وارد قندهار شده . . .

A full account of the work is given in Rieu, i., p. 189. See also Ethé, Bodl. Lib. Cat., No. 301; Cat. des MSS. et Xylogr., p. 292; Asiatisches Museum, p. 382; Mackenzie Collection, vol. ii., p. 123; Ethé, Ind. Office Lib. Cat., Nos. 555-557.

According to Rieu, *loc. cit.*, the work is designated in the Qisâs-ul-Khâqânî as Târikh-i-Jadid. In Ethé, India Office Lib. Cat., *loc. cit.*, it is called تاریخ شاه عباس ثانی, while in the present copy it is endorsed in one place as "Reyazul Akhbar," and in another as ریاض التواریخ طاهر وحید.

Written in good and clear Nasta'liq, within gold-ruled borders, with illuminated 'Unwân and head-piece.

Some of the original folios have been mounted on new margins.

Not dated, apparently 18th century.

HISTORY OF NÂDIR SHÂH.

No. 524.

foll. 220; lines 16-22; size $10 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

تاریخ جهانکشی

TÂRÎKH-I-JAHÂNKUSHÂI.

The well-known history of Nâdir Shâh, who ruled over Persia A.H. 1148-1160 = A.D. 1736-1747, together with a summary account of the events which immediately preceded and followed his reign.

Author: Mirzâ Muḥammad Mahdî Khân Astarâbâdî bin Muḥammad Naṣîr, مرزا محمد مهدی خان استرآبادی بن محمد نصیر

Beginning:—

بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح است
که در هر عهد و آوان که اوضاع جهان منقلب و پریشان الخ

According to Sir Harford Jones Brydges, History of the Kajars, p. clxxxi. note, Mirzâ Mahdî Khân was Nâdir's private secretary; and the author of the Fawâ'id-i-Şafawiyah (composed in A.H. 1211 = A.D. 1796) informs us that the Mirzâ was employed during fifteen years in writing the Târikh-i-Nâdirî. The present copy bears no dedication, but some MSS. contain an epilogue, dated A.H. 1171, in praise of Muḥammad Hasan Khân, the father of Âqâ Muḥammad Khân Qâjâr.

After a rapid review of the events which preceded the elevation of Nâdir to the throne of Persia, the author gives a detailed history of Nâdir's reign to his death in A.H. 1160 = A.D. 1747, and concludes with a summary account of the reigns of 'Alî Shâh and Ibrâhîm Shâh.

This work, generally known as تاریخ نادری, is sometimes confounded with the author's other history of Nâdir Shâh, entitled ذرّة نادری, which contains substantially the same matter as the present, and which he wrote in imitation of the history of Waṣṣâf. The

author of the *Tārīkh-i-Muḥammadi*, fol. 7* (see No. 526 in this catalogue) mentions the *Tārīkh-i-Nādiri* and *Durrah-i-Nādiri* as two distinct works of Mirza Mahdi Khān.

For other copies, see Rieu, i., p. 192 sq.; W. Pertsch, Berlin Catalogue, pp. 437-439; W. Morley, p. 138; J. Aumer, p. 81; Cat. des MSS. et Xylogr., p. 293; A. F. Meheren, p. 23; Rosen, MSS. Persans, pp. 140-141; Ethé, India Office Lib. Cat., Nos. 558-565; Ethé, Bodl. Lib. Cat., Nos. 302-306. It was translated into French by Sir William Jones, under the title of *Histoire de Nader Chah*, Paris, 1770. He also published an English translation, London, 1773. Translated into German by M. Gadebusch, Greifswald, 1773. Lithographed at Teheran, A.H. 1260, and also at Bombay and Tabriz; printed at Calcutta, 1845, for the Asiatic Society of Bengal.

Written in Nim *Shikastah*, sometimes diagonally, within gold and coloured ruled borders with an illuminated head-piece. The headings are written in red throughout.

In the colophon the scribe, who gives his name as Hayāt 'Alī Dihlawī, *حیات علی دہلوی*, says that he began the transcription at Lucknow in *Shahbān*, A.H. 1230 = A.D. 1814, and that after a prolonged illness he completed it at *Shāhjahānābād* in A.H. 1231 = A.D. 1815.

A seal bearing the inscription *سید محمد* is found on the fly-leaf at the beginning.

HISTORY OF THE ZANDS.

No. 525.

foll. 90; lines 13; size $8\frac{1}{4} \times 5$; 6×3 .

[تاریخ زندیه]

[TÂRÎKH-I-ZANDIYAH.]

A condensed history of the rise and fall of the Zand dynasty, written during the reign of Âqâ Muḥammad Khân Qājār (A.H. 1193-1211 = A.D. 1779-1797), the first king of the Qājār line.

Beginning without حمد or لعنت:—

این کتاب حقیقت نامه ایست که آنچه بعد از شهنشاه دوران و یگانه زمان نادر شاه صاحبقران روی داده تا الحال که زمان آقا محمد خان قاجار است احوال هر یک از سلاطین و خوانین از ایشان درین تاریخ انشاء الله تعالی بتفصیل مذکور خواهد شد —

At the beginning the author, who does not reveal his name, says that the work (to which he has given no name), contains the history of events which followed the death of Nādir Shāh (A.H. 1160 = A.D. 1747) down to the time of Âqâ Muḥammad Khân, of whom he speaks in the present tense.

The title, "Haqueqat Nama," endorsed on the MS. is evidently taken from the opening line of the work, where the words حقیقت نامه are used in a different sense. As the work deals with the history of the Zand dynasty, I have ventured to designate it as "Tārīkh-i-Zandiyah."

It opens with a short history of 'Âdil Shāh (the nephew and immediate successor of Nādir Shāh) and Ibrāhīm Shāh, and ends with an account of the rise of Âqâ Muḥammad Khân Qājār and his defeat and capture of Luṭf 'Alī Khân, the last king of the Zand dynasty.

Contents:—

داستان خروج نمودن ابراهيم شاه برادر كوچك عليشاه و حقيقت
احوال آن (on fol. 4^a).

حقيقت ظهور ابو الفتح خان بختياري و بعد عياري عليمردان
خان بختياري (on fol. 5^a).

ذكر ظهور دولت بندگان والا جاه خاني عظيم مثالي والا اقبال
يعني بندگان دارا دربان كريم خان با جاه و جلال كه ازان نوشيروان
عادل و حاتم طي كوي دولت و سخاوت و زنجير عدالت و مروت
ريوده بود (on fol. 7^a).

ذكر وقايع صالح خان بيابك كه دران آوان حاكم دار العلم شيراز
بود و حقيقت طاغي شدن او (on fol. 15^a).

ذكر جوانمردي جوانان قدوين و مردانگي و بهادري اهل بلاد
قدوين بسبب جور و ظلم بختياري و مراجعت نمودن موسي خان
افشار با برادر خود امير گوني خان در ركاب ظفر النساب اعلا
حضرت شاهي ظل الهي و خاك بومي ايشان (on fol. 22^a).

ذكر سرداري و خدمتگداري خان عظيم الشان يعني شيخ علي
خان و محمد خان زند كه آن دو يل ارجمند نموده من بعد برشته
عرض خواهد رسيدن (on fol. 24^a).

ذكر فراري عليمردان خان بختياري كه قبل ازين گوش زد خامه
عبر شامه گرديده بود (on fol. 25^a).

داستان خروج كردن سلطان حسين ميرزاي كه جعل ساخته بودند
و ذكر حقيقت احوال آن بي كمال كه چگونه دو روزي بر آن گذشت
(on fol. 29^a).

ذكر داستان حرب آزاد خان افغان و فتح هليخان افشار با لشكر
بسيار از بلاد آذربايجان و جنگ كريم خان انشاء الله تعالى مذكور
خواهد شد (on fol. 37^a).

ذكر خلاص شدن آن دو سردار كثير الاقتدار شيخ هليخان و محمد
خان زند با بعضي از قبائل زنديه از حين قيد مير علم خان افغان و

کشته شدن بدست ایشان انشاء الله تعالى برشته تهریر خواهد رسید و
کشته شدن علیمردان خان بختیاری بدست یاری محمد خان زند و
دامتان حقیقت آن (on fol. 40^a).

دامتان حرب محمد حسن خان قاجار با وکیل دولت و اقبال
یعنی کریم خان و حقیقت آن (on fol. 44^a).

دامتان حرب محمد حسن خان قاجار همراه آزاد خان افغان و
مستولی شدن آزاد خان بر محمد حسن خان قاجار بسبب طالع میمون
و اخترهایون کریم خان و حقیقت آن (on fol. 46^b).

آغاز دامتان صادقخان برادر کریم خان و علیمردان خان پسر
محمد خان زند که گویا شیر نری بود بصورت انسان و روانه فرمودن
ایشانرا بجهت تسخیر بندر بصره و سایر عراق عرب و ذکر آن انشاء
الله تعالى مذکور خواهد شد (on fol. 60^a).

ذکر جعفر خان که در آن آوان باز دوباره از جانب علیمردان خان
حاکم کردستان بود و ایامی که آنهم چند روز خروج نموده انشاء الله
تعالى مذکور خواهد شد (on fol. 81^a).

ذکر ظهور حکومت لطف علیخان پسر جعفر خان و دامتان آن
که چند روزی آفتاب عمر دولتش غروب نموده (on fol. 86^a).

ذکر خروج آقا محمد خان قاجار ولد مرحوم جنت آرامگاه محمد
حسن خان قاجار که قبل از (ین) گوش زد خامه عنبر شمامه گردید
(on fol. 87^a).

The author was clearly a Persian. The style, simple and lucid
as it is, is not refined. Some orthographical peculiarities are also
noticeable, e.g., خورم for قزوين ; قزوین for خاموش ; خواموش
خرم.

Written in ordinary Nasta'liq, with the headings in red.

The MS. is worm-eaten throughout, but the text is not affected.

The first three pages contain some marginal notes.

Not dated, apparently 19th century.

HISTORY OF THE QĀJĀRS.

No. 526.

fol. 186; lines 15; size $11\frac{1}{2} \times 8$; $8\frac{1}{4} \times 5$.

تاریخ محمدي

TĀRĪKH-I-MUḤAMMADĪ.

A history of the origin and rise of the Qājār family, and of the reign of Āqā Muḥammad Khān, the first king of the Qājār dynasty.

Author: Ibn Muḥammad Taqī-us-Sārū'i Muḥammad, ابن محمد تقي الساروي محمد

Beginning:—

محدث محموديرا روا و ثنا معبوديرا سزا الخ

Morley, *Descr. Cat.*, p. 139, notices a copy of the work under the wrong title احسن التواريخ, "the best of histories." The author's own description of his work, on fol. 7^b, tells us that he wrote it by order of the Qājār prince Faṭḥ 'Alī (afterwards Faṭḥ 'Alī Shāh):—

جهان جاه و سپهر جلال فتح علي
که هست گوهر او فخر دودۀ قاجار

who gave it the name Tārīkh-i-Muḥammadī in allusion to the writer and the hero, viz. the reigning sovereign Āqā Muḥammad, who is eulogized in the preface, fol. 7^a:—

و شاهزاده گرامي اين لأمۀ نامي را بدو نسبت مسمي بتاريخ
محمدي گردانيد -

Morley commits a further blunder in calling the author "Samad Ben Muḥammad Taki Sarawi." The word *Samad*, which appears in the following passage of the preface:—

اين محتاج رب صد ابن محمد تقي الساروي محمد

is no part of the author's name. It is simply introduced to rhyme with *Muhammad*. Again, *Sârâwî* is a mistake for *Sâru'î*, which means a native of *Sârî*, a town in *Mâzandarân*, also called *Sârû*; see Ouseley's *Travels*, vol. iii., p. 267.

The work was written in the lifetime of *Âqâ Muhammad*. It ends with a *Qasidah* composed in praise of it by *Mirzâ Fath 'Alî Kâshî*, entitled *Şabâ* (died, according to *Majma'-ul-Fuṣahâ*, vol. ii., p. 267, in A.H. 1238 = A.D. 1822), who expresses the date of its completion, A.H. 1211 = A.D. 1796, in the following chronogram:—

گرچه تاریخست تاریخش ولی طبع صبا
گفت تاریخش بود این لوح محفوظ دوم

The last five words in the above lines give the date A.H. 1211.

The author informs us, fol. 7^a, that *Mirzâ Muhammad Khân Astarâbâdî*, the writer of the *Durrah-i-Nâdirî*, *Târikh-i-Nâdirî* (see No. 524, above), and *Sanglâkh*, a dictionary of Oriental Turkish explained in Persian (see *Rieu's Turkish Catalogue*, pp. 264-66), was his teacher.

The work is mentioned by *Malcolm*, vol. ii., pp. 282, 283, etc., under the name of *History of the Kujur family*. See also, *Rieu i.*, p. 199.

Contents:—

Career of *Fath 'Alî Khân*, on fol. 7^a.

His son *Muhammad Hasan Khân*, on fol. 11^a.

Husayn Qulî Khân, fol. 19^a.

History of *Âqâ Muhammad*, beginning with his captivity in *Shirâz* and ending with his death on 21 *Dul-hijjah*, A.H. 1211, narrated year by year, on fol. 29^a.

Fath 'Alî Shâh's march from *Shirâz* to *Teheran*, his victory over *Şâdiq Khân Shâqûqî*, and the transfer of the *Shâh's* remains to *Najaf* in *Ramadhân*, A.H. 1212, on fol. 178^b.

The concluding portion seems to be a later addition; for, as mentioned above, the work was written in A.H. 1211, during the lifetime of *Âqâ Muhammad*.

On fol. 7^a the author enumerates the following sources:—

بهاء الدوله بن خواجه شمس الدين محمد جويني مورخ جهانكشاي
چنگيز خان -

ملا عبد الله بن فضل الله الشيرازي مؤلف تاريخ وصاف كه مبين
وقايع چنگيز خايلان و در حقيقت متمم جهانكشا است تا انقراض
مسلطه مغوليّه -

مولانا شرف الدين علي يزدي راقم ظفر نامه تيموريه -
 ملا ادریس بدلیسی مسود نسخه هشت بهشت قیاصریه عثمانیه -
 وحید العصر قریب العهد استادی میرزا محمد مهدی خان
 امیرآبادی منشی دره نادری و تاریخ نادری و مولف سنگلاخ لغات
 ترکیه -

Written in large Nasta'liq, with the headings in red.

Several seals of Nawwâb Vilâyat 'Alî Khân and Khwushîd Nawwâb are found in the MS.

Dated 3 Rabi' I., A.H. 1222.

Scribe امین پارما

No. 527.

fol. 116 ; lines 19 ; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

تاریخ جهان آرا

TÂRÎKH-I-JAHÂN ÂRÂ.

A defective copy of Muḥammad Šâdiq Marwazî's (محمدصادق مروزی) history of the first ten years of the reign of Fath 'Alî Shâh of Persia (of the Qājār dynasty), who reigned A.H. 1211-1250 = A.D. 1797-1834.

Beginning:—

لحمدك اللهم يا من لك الامر ولك الملك تولي الملك من
 تشاء وتنزع الملك ممن تشاء الخ

The work was written by the order of Fath 'Alî Shâh, who gave it the above title.

Contents:—

Origin of the Turks, fol. 6^a.

There is a *lacuna* after fol. 6^b, and the genealogy, together with the history of the rise of the Qājārs, is missing.

Birth and early life of Fath 'Alî Shâh, fol. 7^a.

Decline of the Zand Dynasty, fol. 9^b.

Fath 'Alī Shāh receives the news of Âqâ Muḥammad's death and leaves Shīrāz for Tīhrān, fol. 20^a.

The Shāh's campaign against Ṣâdiq Khân, fol. 23^a.

Fath 'Alī Shāh's accession and the first year of his reign, fol. 29^a.

The history of the second year. The account of the earlier portion is wanting.

History of the third year, fol. 60^b.

Fourth year, fol. 70^b.

Fifth year, fol. 87^a.

Sixth year, fol. 107^a.

The last chapter in this copy recounts the death of the king's mother in Shā'bân, A.H. 1217 = A.D. 1802, after which the MS. breaks off with an incomplete account of the conquest of Mashhad.

According to Rieu, i., p. 206, who notices a copy of this work, the author promised to write a second volume comprising the history of the second decade of the reign. It was written, and a copy of it is preserved in the Library of the Royal Asiatic Society. The work is mentioned in Morley's Descriptive Catalogue, p. 141, and in *Mélanges Asiatiques*, vol. iii., p. 731.

Written in a careless Ta'liq, within coloured ruled borders, on various coloured papers.

Not dated, apparently 19th century. The MS. is in a damaged condition.

No. 528.

fol. 176; lines 15; size $7\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

مآثر سلطانیہ

MA'ÂṢIR-I-SULTÂNĪYAH.

A defective copy of a history of the reign of Fath 'Alī Shāh Qājār (A.H. 1212–1250 = A.D. 1798–1834) and of the exploits of his son Abbās Mirzâ.

Author: Ibn Najaf Qulī 'Abd-ur-Razzâq, ابن نجف‌قلی عبد الرزاق

Beginning:—

مپاس و ستایش فراوان از حاکمان مزای بارگاه آل

The preface is devoted to the praise of the reigning king, Fath 'Alī Shāh and his son 'Abbās Mirzâ. The author says that he abridged this

from a larger work which he had written before. He begins with an account of the origin of the Qājār dynasty. The history of Fath 'Alī Shāh, beginning with his accession in A.H. 1212 = A.D. 1798, is preceded by an account of his ancestors.

The MS. is defective towards the end. It breaks off with the history of the year A.H. 1228.

Written in ordinary Nasta'liq with the headings in red.

Not dated, apparently 19th century.

HISTORY OF THE AFGHANS.

No. 529.

fol. 554; lines 12; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

تاریخ خانجهائي مخزن افغاني

TÂRÎKH-I-KHÂN JAHÂNÎ MAKHZAN-I-AFGÂNÎ.

A complete copy of the original and fuller redaction of Khawājah Ni'mat Ullah bin Khawājah Habib Ullah Harawi's (خواجه نعمت الله بن خواجه حبیب الله الهروي) history of the Afghāns. In the concluding lines the work is designated as تاريخ خازن مخزن افغاني, where the word خازن is evidently a mistake for خانجهائي.

Beginning:—

حمدي که مورخان وقایع نگار و مستضبران بدایع افکار بلسان
گوهر بار الن

In the beginning of chapter vii., fol. 428^a, the author tells us that his father had devoted the last thirty-five years of his life to the services of the Emperor Akbar, and that he had himself served Jahāngir as Waqa'i' Nawis during eleven years (A.H. 1006-1017 = A.D. 1597-1608), when he lost his post and entered the service of Khānjahān Pīr Muḥammad, son of Daulat Khān Lodī, who held great military charges and was honoured with the title of Khānjahān by Jahāngir in the second year of his reign. This Khānjahān rebelled against Shāh Jahān, and was killed in an engagement with the royal troops on 1 Rajab, A.H. 1040 = A.D. 1630. See Blochmann's *Ā'in-i-Akbarī*, vol. i., pp. 503-6.

We learn from the preface that the author accompanied Khānjahān in his Deccan campaign, in A.H. 1018 = A.D. 1609. He wrote the present work at the desire of Miẓān Haybat Khān bin Salīm Khān Kākār, of

Sāmānah, who also was attached to the service of Khānjahān, and whom he came to know during his stay in the Deccan. He began it at Malkāpūr, Berar, in Dul-hijjah, A.H. 1020 = A.D. 1611, and dedicated it to Khānjahān, calling it after his name.

In the following verses at the end the author says that he completed the work on Friday, 10 Dul-hijjah, A.H. 1021 = A.D. 1612, during the reign of Jahāngir :—

هزار شکر خدا را که یافت این تاریخ
 ز یمن عاطفت و التفات خاص انجام
 بروز جمعه دهم بود ماه ذی الحجه
 هزار و بیست و یک از هجرت رسول انا
 زمان سلطنت شهریار جم مقدار
 خدیو جمله آفاق و بادشاه کرام
 جهان پناه جهانگیر خسرو عادل
 که رسته خلق بدورش ز محنت و آلام

He then adds that he completed the original draft, the fair copy, and the final revision at Burhānpur.

The work is divided into a Muqaddimah, seven Bābs, and a Khātimah, thus :—

Muqaddimah. History of Mihtar Ya'qūb Isrā'il Ullah (Jacob), his offspring, and his genealogy (در ذکر بیان احوال مهتر) یعقوب اسرائیل الله و تعداد فرزندان و سلسله انساب این (طائفه که بآن پیغمبر عالی مقام منتهی میشود), on fōl. 8^b.

Bāb I. History of King Ṭālūt (Saul) and the Ark, of Ṭālūt's appointment as king over the sons of Isrā'il, of the slaying of Jālūt by Dā'ūd, of Sulaymān, the death of Ṭālūt, his descendants, the conquest of Jerusalem by Bukht Naṣṣar, the expulsion of the Israelites, the migration of the Afgāns to Gūr and to Kūh-i-Sulaymān and Rūh (در بیان احوال ملک طالوت و تابوت سکینه و در رسیدن او بامارت و ایالت بنی اسرائیل و قتل نمودن مهتر داؤود جالوت الخ), (و بشهادت رسیدن ملک طالوت و تعداد فرزندان او الخ), on fol. 21^a.

Bâb II. History of Khâlid bin Walid, his conversion to Islâm, his campaigns in Bagrah, Kûfah, Syria, Asia Minor, and 'Irâq, to the end of the Khilâfat of 'Umar Fârûq (در ذکر حضرت خالد بن ولید و بیان اسلام و سپهسالاری او در ولایت بصره و کوفه و شام و روم و عراق عرب و عجم تا آخر خلافت امیر المؤمنین عمر فاروق), on fol. 59^a.

Bâb III. History of Sultân Bahlûl Lodî and his successors, down to the end of Sultân Ibrâhîm bin Sikandar bin Bahlûl, in three Faṣls. (در بیان سلطان بهلول لودی الخ تا آخر عهد), (سلطان ابراهیم بن سلطان سکندر بن سلطان بهلول), on fol. 96^a.

Bâb IV. History of Shîr Shâh Sûr and his successors, down to the end of the reign of 'Adli, A.H. 1021 = A.D. 1612, in four Faṣls. (در ذکر بادشاهی شیر شاه سور الخ تا در آمدن حضرت جنت آشیانی محمد همایون بادشاه مرتبه دویم در هندوستان و بانجام رسیدن دولت منسله سور و منتقل شدن بدودمان عالیشان چغتاییه), on fol. 167^b.

Bâb V. History of the author's patron Nawwâb Khânjahân Lodî and his ancestors (در احوال . . . آبا و اجداد نواب کامیاب), (معلی القاب خانجهان لودی), on fol. 262^b.

Bâb VI. Genealogy of the Afghâns, in three Faṣls: (1) the Sarbanis; (2) the Batnis; (3) the Gurgushtis (در بیان تعداد افغان), on fol. 348^b.

Bâb VII. History of Jahângîr's reign (در ذکر خلافت حدیو زمان و خاقان دوران بدگان حضرت ابو المظفر نور الدین محمد جهانگیر بادشاه), on fol. 428^a.

Khâtimah. Lives of Afghân Shaykhs, fol. 464^a, without a heading.

An English version was published by Dr. Dorn under the title of "History of the Afghans, from the Persian of Neamet Ullah," London, 1829-1836; it wants Bâbs V. and VII. A shorter redaction of the work entitled معزن افغانی is noticed in Rieu, p. 212^a; Ethé, India Office Lib. Cat., No. 578, etc. The differences between the two recensions are fully pointed out in Elliot's History of India, vol. v., pp. 67-115. Compare Dorn's translation, vol. i., p. ix., and vol. ii., p. ii.; Morley, Descriptive Catalogue, p. 74; Stewart's Catalogue, p. 18. See also Rieu, p. 210;

Ethé, India Office Lib. Cat., Nos. 576, 577; Ethé, Bodl. Lib. Cat., Nos. 2025, 2026.

Written in large Indian Nasta'liq, within coloured ruled borders, by a scribe whose name appears thus: **دو محمد حوسوس**, probably **Dûbch** and **Khwushnawis**, who copied it for one **خداداد خان صاحب**.

Dated 1136 A.H.

No. 530.

fol. 173; lines 15; size $9\frac{3}{4} \times 4\frac{1}{4}$; 7×3 .

حسین شاهی

HUSAYN SHÂHÎ.

A detailed history of the dynasty of the Durrâni Afgâns, comprising the account of its origin and the reigns of Ahmad **Shâh** Durrâni, Timûr **Shâh**, and **Shâh** Zamân, to A.H. 1212 = A.D. 1798.

Author: Imâm-ud-Din Husaynî, **امام الدین حسینی** (Riou, iii., p. 905, reads **چشتی** for **حسینی**).

Beginning:—

حمد بپعد و ثنای بپعد سزاوار بادشاهی است الخ

We learn from the preface that in the middle of A.H. 1211 = A.D. 1797, when **Shâh** Zamân was holding his court in Lahore, the author went to that city, and from thence proceeded with the king's army to Peshawar, where he devoted his leisure to the composition of a history of that prince and his family. At the end of A.H. 1212 = A.H. 1798 he went to Lucknow, where he showed what he had written to a saint **Khwâjah** Abû Muhsin Husayn ul-Hasanî ul-Maudûdi ul-Kumhâri, **سید خواجه** ابو محسن حسین الحسنی المودودی الکهماری (کهماری).

The saint was delighted, and presented him with a draft of a history of Ahmad **Shâh** Durrâni and Timûr **Shâh**. The author incorporated it in his own work, and completed the history in the middle of A.H. 1213 = A.D. 1799, calling it, after the saint, **حسین شاهی**. On fol. 153^a he adds that, after the completion of the work at Lucknow

on 10 Jumâdâ I, A.H. 1213, he was asked by the same saint to add to the work the letters of the Durrâni kings Alîmad Shâh, Timûr Shâh, and Zamân Shâh. He also tells us, fol. 2^b, that he has added at the end some curious anecdotes, which he heard from trustworthy sources, and has also given an account of the tombs of the Chishtî saints, together with some particulars of the relatives and ancestors of his patron and spiritual guide Khwâjah Abû Muhsin:—

و علاوه احوال سلاطین ثقلی چند عجیب و غریب که از زبان
ارباب عز و وقار و اصحاب دانش و اعتبار شنیده معه نقشه مزارات
حضرات چشت و بیان نسب اطهار سید مدوح در آخر این کتاب
درج نمودم -

In conclusion he relates that he had written from his own observation a full description of the routes from Delhi to the Panjab, Multan, Peshawar, etc., which a certain Rahm 'Alî Jamâlpûrî Panjâbî managed to take away from him on the promise of paying him four hundred rupees, in addition to a monthly salary, and presented as his own composition to Mr. Lumsden, in Lucknow, and received the reward due to the author.

The work contains a detailed history of the period it embraces and seems to be most trustworthy. In the preface the author tells us that his accounts are exclusively based on the information which he received from trustworthy persons who took active part in the deeds recorded by him, omitting such events that took place at that time in Îrân, Tûrân and other distant places, the sources of which were not well authenticated.

Contents:—

Preface, fol. 1^b.

بیان حسب و نسب خاقان گیتیستان جنت مکان احمد شاه
دُر درانی اسکنه الله فی فرادیس الجنان (on fol. 3^a).

آمدن حضرت نادر شاه بعزم تسخیر خراسان و بیان آن تقریباً
در آغاز سلطنت بادشاه دین پناه احمد شاه درانی (on fol. 4^b).

جلوس فرمودن خاقان گیتیستان احمد شاه دُر درانی با فر و
شوکت جهانبانی بر سریر بی نظیر سلطنت و کامرانی (on fol. 8^b).

متوجه شدن حضرت گیتیستان احمد شاه دُر درانی با قشون
نصرت نشان به تسخیر ممالک وسیعۀ هندوستان (on fol. 12^b).

عزم فرمودن نوبت دوم شاه عالیجناب بعزم تسخیر هند و مرا
جمع نمودن از پنجاب (on fol. 16^a).

رسیدن خاقان گیتی ستان نوبت سیوم به تسخیر هندوستان با
افواج خداداد و رسیدن بدار الخلافه شاهجهان آباد (on fol. 18^b).

ذکر وقایع رویداد ملک پنجاب و هندوستان بعد مراجعت فرمودن
شاه دین پناه گیتی ستان (on fol. 22^a).

متوجه شدن شاه گیتی ستان نوبت چهارم به هندوستان با قشون
نصرت نشان برای تنبیه و تادیب سرکشان (on fol. 24^b).

آمدن لشکر جنوب بعزم رزم شاه دین پناه با سامان بسیار بسر
کرده کی سرداران ذوی الاقتدار مثل بهاؤ و وسواس راؤ و ملهار
(on fol. 28^b).

مقابل شدن قشون ظفر مشعون خاقان گیتی ستان معه سرداران
هندوستان با گروه کینه پژوه دکهنیان (on fol. 31^b).

کشته شدن بهاؤ و غیره سرداران و شکست یافتن دکهنیان ناکام
از دست غازیان نصرت انجام و دلاوران لشکر اسلام (on fol. 36^a).

توجه فرمودن شاه عالیجناب کیوان رکاب نوبت پنجم بامداد
گروه مطیع الاسلام قصبه جنداله پنجاب (on fol. 41^a).

عزم فرمودن شاه دین پناه انجم سپاه نوبت ششم بهندوستان
با فر شوکت و جاه (on fol. 44^b).

وفات یافتن حضرت احمد شاه گیتی ستان و خرامیدن بروضة
رضوان اسکنه الله فی فرادیس الجنان (on fol. 46^b).

ذکر واقعات بعد وفات شاه گیتی ستان و کشته شدن اشرف
الوزرا شاه ولی خان (on fol. 47^b).

جلوس فرمودن حضرت شاه جم جاه تیمور شاه در درالی ابن
احمد شاه بر سریر سلطنت با فر و شوکت جهانباي (on fol. 49^a).

خروج کردن عبد الخالق خان بر حضرت شاه انجم سپاه و گرفتار شدن او بر دست غازیان جلالت دستگاه (on fol. 50^a).

خروج کردن در شهر پشاور فیض الله خان خلیل و کشته شدن او بتائیدات رب جلیل (on fol. 52^a).

فرمودن شاه والا جاه قشون جرّار بتادیب سکهان و نیز عزم فرمودن خود بدولت جهت خالی کنالیدن قلعه ملتان (on fol. 54^b).

عزم فرمودن شاه انجم سپاه نوبت دوم بسمت ملتان برای مطیع نمودن قوم داؤد پوثره و تسخیر ملک بهاول خان (on fol. 59^a).

عزم فرمودن خدیو گیهان شکوه بتادیب شاه مراد بی بسمت ترکستان و مراجعت فرمودن بفتح و فیروزی بتائید ملک المنان (on fol. 61^b).

بغی شدن آزاد خان درانی صوبه چندت نظیر کشمیر و روانه فرمودن شاه والا جاه به تبیه او افواج کثیره و شکست یافتن قشون بادشاهی بهسب قضا و قدر الهی (on fol. 71^b).

تعیین شدن از حضور مقدس سردار نامدار مدد خان و به انجام رسانیدن کار آزاد خان (on fol. 75^a).

بغاوت اختیار کردن ارسلان خان مهمند و کشته شدن او باقبال بادشاه عدو بند (on fol. 78^b).

وفات یافتن حضرت تیمور شاه مبرور مغفور ازین سرای غرور و خرامیدن به دار السرور به فرمان فرمائی حور و قصور (on fol. 79^b).

جلوس فرمودن شاه جم جاه گیتی ستان حضرت شاه زمان در درانی ابن تیمور شاه بر سرای بی نظیر سلطنت و خلافت و جهانبانی (on fol. 81^a).

عزم فرمودن خاقان زمان شاه گیتی ستان با قشون جرّار بر سر همایون شاه به اشرف البلاد احمد شاهی قندهار (on fol. 83^a).

فرستادن خدیو گیتی ستان اشرف الوزرا شیر محمد خان را
بسمت بلوچستان و بیان واقعه متفرقه سلطنت حضرت خاقان زمان
(on fol. 85^b).

رسیدن شهزاده همایون به اغوی سید خداداد قندهار و جنگ
نمودن با افواج بادشاهی و شاهزاده قیصر نامدار (on fol. 88^b).

عزم فرمودن شاه جم جاه بر سر همایون بسمت قندهار با قشون
جرار و نصرت و فیروزی یافتن با فضل لا یزال پروردگار (on fol. 91^a).

عزم فرمودن شاه گیتی ستان بعزم تسخیر هندوستان و انجام
یافتن کار همایون از دست محمد خان بنواهی ملتان (on fol. 93^b).

عزم فرمودن خاقان گیتی ستان با قشون و ایالت بعزم رزم
سلطان محمود بجانب دار السلطنت هرات (on fol. 98^a).

عزم فرمودن خاقان زمان شاه گیتی ستان به تسخیر هندوستان
جهت انتظام ملک و تنبیه سکهان و تادیب گردنکشان (on fol. 103^b).

مراجعت فرمودن بادشاه جم جاه گیتی ستان فلك جناب بسمت
خراسان از شهر لاهور و ملک پنجاب (on fol. 107^a).

تباه شدن کار سلطان محمود و گریختن او به سمت کوهستان و
مراجعت فرمودن بفتح و فیروزی حضرت خاقان زمان (on fol. 110^b).

The author brings down the history of *Shāh Zamān* to 14 *Shābān*, A.H. 1212 = A.D. 1798, and promises to narrate further events of the reign hereafter. Notices of the distinguished persons of *Shāh Zamān*'s court, as follows:—

Nobles, fol. 114^a; Chiefs and Generals, fol. 116^a; Warriors, fol. 117^a; Zamindārs, fol. 118^b; *Sūbahdārs* and Governors, fol. 120^b.

Description of the Panjab and of the routes leading from Peshawar to Kabul, Kandahar and Herat, fol. 124^b.

Accounts of the tombs of the *Chishti* saints, fol. 138^b.

Notices on the relatives and ancestors of Abū Muḥsin, fol. 140^a.

Curious anecdotes, fol. 145^a.

Shāh Zamān's letters to *Shāh 'Ālam*, fol. 154^a.

Shāh Zamān's letters to Prince Mirzā Akbar *Shāh*, son of *Shāh 'Ālam*, fol. 156^b.

Almad Shâh's letters to Mu'in-ul-Mulk, son of I'timâd-ud-Daulah Qamar-ud-Dîn Khân, fol. 158^a.

Timûr Shâh's letter, fol. 158^b.

Shâh Zamân's letters to Chiefs and Nobles, fol. 161^b.

The work is noticed in Morley, Descr. Cat., p. 76, under the title تاريخ نسب نامه احمد شاه دُرّاني. See also Rieu, iii., pp. 904, 905; Ethé, India Office Lib. Cat., Nos. 588, 589.

This is an autograph copy. In the colophon, dated Lucknow, 20 Jumâdâ II., A.H. 1213, the author says that he finished the transcription at Lucknow on that day:—

تا اینجا بخط بدو درگاه میر امام الدین حسینی مؤلف و جامع
این نسخه حسین شاهي قلمي شد در بدو لکھنو بتاريخ بستم
شهر جمادي الثاني سنه ۱۲۱۳ هجري نبوي باتمام رسيد -

Written in ordinary Nasta'liq, within coloured ruled borders. Marginal notes are found in one or two places.

No. 531.

fol. 148; lines 19; size $13 \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

امير نامه

AMÎR NÂMAH.

A history of the Afghan General Amîr-ud-Daulah Muhammad Amîr Khân, by Basâwan La'l, poetically surnamed Shâdân, son of Nansukh or Nayansukh Râi Kayath, of Bilgrâm, Lucknow.

بساوندعل متخلص شادان بن نسکه رای قوم کایتھ مکسپه
ماکن خطه پاک بالگرام متعلقه لکھنو

Beginning:—

بنام مہدار کون و مکان
کہ فتح و شکست است در حکم آن

We learn from the preface that for twelve years the author was a Nâ'ib Munshi to Râi Dâtâ Râm, son of Himmat Râi, and that he wrote the present work at the desire of Amîr Khân and his son Wazir-ud-

Daulah Muhammad Wazîr Khân Bahâdâr. The date of composition, A.H. 1240 = A.D. 1824, is expressed by the chronogram :—

یادگار امیر سالار است

The prose narrative is varied with numerous verses. It is divided into four chapters, and a translation of it by Henry T. Prinsep has been published under the title of "Memoirs of the Puthan soldier of fortune Mohummud Ameer Khan," etc., Calcutta, 1832. See Rieu, iii., p. 1019. Written in ordinary Nasta'liq, within coloured ruled borders, with the headings in red.

Spaces for the pictures of Amîr Khân's family have been left blank throughout.

Not dated; must be early 19th century.

HISTORY OF TURKEY.

No. 532.

foll. 190; lines 26; size $13\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

هشت بهشت

HASHT BIHISHT.

"The Eight Paradises."

History of the first eight sovereigns of the Ottoman dynasty, from 'Uṣmān Beg Ġāzī (A.H. 699-726 = A.D. 1299-1326), the founder of the dynasty, to Sultān Bāyazīd Khān II. (A.H. 886-918 = A.D. 1481-1512), in three volumes.

Author: Maulānā Ḥakīm-ud-Dīn Idrīs bin Maulānā Ḥusām-ud-Dīn 'Alī-ul-Bidlīsī.

مولانا حکیم الدین ادریس بن مولانا حسام الدین علی البدلیسی

The author, a native of Bidlīs in Kurdistān, was attached to the service of the Aq-quyunlu prince Ya'qūb Beg (A.H. 883-895 = A.D. 1478-1489), in whose name he wrote, A.H. 890 = A.D. 1485, a congratulatory letter to Sultān Bāyazīd II., who highly appreciated it for its elegant style. Shāh Ismā'il's advance compelled the author to take refuge in Turkey, where he was warmly received at the Sultān's court in A.H. 907 = A.D. 1501. He continued to enjoy the same favour from the Sultān's successor Salīm (A.H. 918-926 = A.D. 1512-1520), whom he accompanied in his campaigns against Persia and Egypt. He died in Constantinople, in Dul-hijjah, A.H. 926 = A.D. 1520. He left, besides the present work, several treatises on religious subjects and a large number of Arabic and Persian Qaṣīdahs.

We are told in the preface that Sultān Bāyazīd II. asked the author to write a detailed history of the Ottoman dynasty from its foundation in A.H. 710 = A.D. 1310 to the then current year, A.H. 908 = A.D. 1502, on the models of the histories by 'Aṭā Malik Juwaynī, Waṣṣāf, Mu'in-ud-

Din Yazdî and Sharaf-ud-Dîn Yazdî. He completed it in two years and six months. The Arabic title given to the work is:

کتاب الصفات الثمانية في اخبار القياصرة العثمانية

The work is of great value, and enjoys a well-deserved reputation. It is the first Ottoman history, on which all later histories of the Turkish Empire are based. It is also rare; only three complete copies of it are known to exist in European libraries, viz., in the British Museum, in Upsala, and in the Bodleian Library. See Rieu, i., p. 216; Morley, *Descr. Cat.*, p. 142; W. Pertsch, *Berlin Cat.*, p. 440; Tornburg, p. 191; Ethé, *Bodl. Lib. Cat.*, No. 311; Ethé, *India Office Lib. Cat.*, No. 571; Hâj. Khâf., vol. ii., p. 110, and vol. vi., p. 500. A Turkish translation of the work is noticed in G. Flügel, vol. ii., p. 216.

The work is divided into eight books, called *Katibah* (کتیبه) or *Daftar*, each of which is devoted to the reign of a separate king and begins with a prologue in verse. This copy, the first of the three volumes, begins thus:—

تبارک الذي بيده الملك و هو علي كل شئي قدير حسبنا الله
ونعم الوكيل نعم المولي ونعم النصير الخ

Contents:—

Preface, fol. 1^b.

Introduction (طليعه), in two sections, (1) the science of history, fol. 12^a; (2) pre-eminence of the Ottoman house and of the present work, fol. 16^a.

Katibah I.:

Beginning of the prologue, fol. 20^b:—

او مضت من ذكر بسم الله الرحمن الرحيم
من لساني لمعة او مت الي النهج القويم

Beginning of the *Katibah*, fol. 21^a:—

واين دفتر نخستين است از كتاب الصفات الثمانية في ذكر
القياصرة العثمانية در ذكر اخبار و آثار قيصر اول اسلام ابو
المجاهدين عثمان بيگ جنت مقام واين كتيبه مشتمل است بر
طليعه و دو مقدمه و پانزده داستان —

It is divided into a *Tali'ah*, two *Muqaddimahs*, fifteen *Dāstāns* (only fourteen are extant in the body of the text; Rieu's copy has thirteen), and a *Khâtimah*, as follows:—

Talī'ah. Origin and genealogy of the Osmanlis, fol. 21^a.

Muqaddimah. (1) called مقدمة صغرى. The early wars of the Osmanlis and their connection with the Saljūqis, fol. 30^a.

(2) called مقدمة كبرى. History of 'Uṣmān Beg's accession to the throne, and of contemporary sovereigns, fol. 42^b.

Fourteen Dāstāns. The first six relate to 'Uṣmān Beg's wars and conquests before his accession, fol. 48^a, and the last eight to those which followed that event, fol. 61^a.

Khâtimah. 'Uṣmān Beg's death, fol. 79^b.

Katibah II. :

Beginning of the prologue, fol. 83^b :

بسم الله الرحمن الرحيم
سر ورق دفتر سر حکیم

Beginning of the Katibah, fol. 84^a :—

از کتاب کتاب الصفات الثمانيه في اخبار القياصرة والخلفاء
العثمانيه —

Divided into a Talī'ah, two Muqaddimahs, and eighteen Dāstāns, thus :—

Talī'ah. On the reason of the transfer of sovereignty, fol. 84^a.

Muqaddimah. (1) Qualities and virtues of Ūr Khān, fol. 85^a ;
(2) account of his accession, and of contemporary kings, fol. 86^b.

Dāstāns. His wars and conquests, fol. 91^a.

Katibah III. :

Beginning of the prologue, fol. 132^b :

هست بسم الله الرحمن الرحيم
مطلع النوار قران حکیم

Beginning of the Katibah, fol. 133^a :—

از کتاب کتاب الصفات الثمانيه و آن دفتر ثالث
است از تاريخ مسمي به هشت بهشت —

It is similarly subdivided, and treats of the reign of Murād :—

Talī'ah. Fol. 133^a.

Muqaddimah. (1) Fol. 135^b ; (2) fol. 137^a.

Dāstāns (eighteen). Fol. 138^b.

No. 533.

fol. 191-372; lines and size same as above.

Vol. II.

Continuation of the preceding.

Katibah IV.:

Beginning of the prologue, fol. 191^b:—

بسم الله الرحمن الرحيم
لوحه نورىست ز لوح قدیم

Beginning of the Katibah, fol. 192^b:—

از کتاب کتاب هشت بهشت و دفتر چارم از تواریخ و اخبار
..... در ذکر قیصر چارمین از آل عثمان سلطان بایزید
یلدرم خان -

It is subdivided into two Muqaddimahs, fol. 192^a and 195^a respectively, and sixteen Dāstāns, fol. 200^a, and treats of the reign of Bāyazīd Yildirim. The fourteenth Dāstān, fol. 229^b, is defective. It breaks off after four or five lines, and the lower half of fol. 229^b and the whole of fol. 230^a are left blank, after which the sixteenth Dāstān begins on fol. 230^b. It is wanting in Rieu's copy.

Katibah V.:

Beginning of the prologue, fol. 240^b:—

هست بسم الله الرحمن الرحيم
مهن اسرار قران حکیم

Beginning of the Katibah:—

از کتاب کتاب هشت بهشت در اخبار قیصر پنجم از
قیصره اسلام و ملاطین معدلت مرشت الخ

It is devoted to the reign of Muḥammad I., is subdivided into a Muqaddimah, fol. 241^a, twenty-eight Dāstāns, fol. 247^a, and a Khātimah (wanting in Rieu's copy), fol. 297^b.

Katibah VI.:

Beginning of the prologue, fol. 300^b:—

ابتدای صا ر بسم الله الرحمن الرحيم
اذ مرادی ههنا ذکر له خطب عظیم

Beginning of the Katibah:—

از کتاب کتاب هشت بهشت و این دفتر در ذکر
اخبار لطائف آثار قیصر مشتم است —

It treats of the reign of Murâd II., and is subdivided into two Muqaddimahs, foll. 301^a and 312^a respectively, and twenty-four Dâstâns, fol. 317^b.

No. 534.

foll. 373–690; lines and size same as above.

Vol. III. •

Continuation of the preceding.

Katibah VII.:

Beginning of the prologue, fol. 373^b:—

هست بسم الله الرحمن الرحيم
منبر حمد خداوند کریم

Beginning of the Katibah, fol. 374^a:—

از کتاب کتاب هشت بهشت در تاریخ آثار و اخبار قیصر
مسابع —

It treats of the history of Muhammad II., and is divided into a Muqaddimah, a Qalb, two Junâhs and twenty-nine Dâstâns, as follows:—

Muqaddimah, in two Tali'ahs. (1) The accession of Muhammad II., fol. 374^b. (2) Account of contemporary kings and men of learning, fol. 381^a.

Qalb — with numerous subdivisions, treating of the qualities and virtues of Muhammad II., of his power and armies, of his conquests and territories, and of his constructions, fol. 388^b.

Junâh. (1) His children, fol. 422^a; (2) his Wazîrs and Generals, fol. 424^b.

Dâstâns. Of the twenty-nine Dâstâns, fol. 429^a, seven, relating to wars with Muslims, are said to belong to the right wing, *ميمينه*, and twenty-two, treating of wars with infidels, form the left wing, *ميسره*.

Katibah VIII.:

Beginning of the prologue, fol. 532^b:—

صبح بسم الله الرحمن الرحيم
مطلع الانوار من وجه كريم

Beginning of the Katibah, fol. 533^a:—

از كتاب الصفات الثمانيه از كتاب هشت بهشت
در اخبار خليفه ثامن —

It is devoted to the reign of Bâyezîd II., and is subdivided into a Muqaddimah, a Tali'ah, a Qalb, and two Ba's, thus:—

Muqaddimah. Pre-eminence of Bâyezîd II.'s reign, and history of contemporary kings, fol. 533^b.

Tali'ah. Qualities and virtues of Bâyezîd II.; his pious foundations and constructions, fol. 540^a.

Qalb. His accession, fol. 563^b.

Ba's. (1) Wars, conquests, and other events connected with his reign, in eight Dâstâns of the right wing, and ten of the left, fol. 569^a. The last Dâstân of the left wing ends with an account of the repulse of the French and Venetian attack on Mitylene in A.H. 907 = A.D. 1501. The last of the right wing recounts the festivities at the circumcision of Prince Maḥmūd's children, A.H. 911 = A.D. 1505. (2) In two sections (Junâh): (i) Children of Bâyezîd II., fol. 648^a; (ii) his Wazîrs, Nobles, Generals, Qâdis and 'Ulamâ, fol. 657^a. The last section ends with a notice of Firûz Beg's appointment as Governor of Bosnia in A.H. 912 = A.D. 1506.

The *Khâtimah*, written entirely in verse, begins thus on fol. 681^b:—

خداوند! کریمای نیازا
بسلطانی توئی الحق برارای

It is a later addition, and deals with an account of the domestic feud which resulted in the deposition of Bâyezid II. and the accession of Salim I.

The author's Salim Nâmah, containing the history of Sultân Salim, is noticed in Rieu, i., p. 218.

All the three volumes are written by one and the same scribe, in fair Nasta'liq, within coloured ruled borders. The headings, written in red, are in large Naskh. Each Katibah begins with an illuminated head-piece.

The colophon is defective, as the greater portion of it has been torn away. The few words still left read thus:—

..... ام الدين علي البدليسي

These words, evidently forming a part of the author's name, as well as the nature of the handwriting and the general appearance of the MS., tend to suggest that it is an autograph copy.

APPENDIX.

WHEN the printing of this volume was nearly complete, I discovered in the Bûhâr Collection of manuscripts at the Imperial Library, Calcutta, a copy of a poetical anthology by Sharaf-ud-Dîn 'Alî Yazdî (*d.* A.H. 858 = A.D. 1454), see No. 512. It is a most interesting work, and its existence has (so far as I can discover) hitherto been unknown, so that it seemed to me worth while to give a short notice of it here.

Sharaf calls it in the preface *تُحْفَةُ الْفَقِيرِ وَهَدِيَّةُ الْغَنِيِّ* *Tuhfat-ul-Faqîr wa Hadyat-ul-Ḥaqîr*. It is a collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged in sixty-four Bâbs according to the topics of which they treat. The most prominent of the Arabic poets from whom the selections are made, are: 'Alî bin Abû 'Tâlib, Imâm Zayn-ul-Âbidîn, Abû 'Alî Sînâ, Ḥassân bin Ṣâbiq and Abu'l-Faṭḥ Bustî. The number of Persian poets is vast, ranging from the age of Firdausî to Sharaf's own time. The copy, written in ordinary but learned Nasta'liq, is dated A.H. 1019.

When the printing of this volume had already got beyond No. 455, I received by the kindness of Prof. E. G. Browne, of Cambridge, copies of his monograph on the *Mujmal-i-Faṣîḥî*, reprinted from "*Le Muséon*," Sér. III., Tom. i., No. 1.

One more point. I ought in describing the *Mukhtâr Nâmah* (No. 504) to have stated that it was written during the reign of one Niẓâm Shâh. The author devotes no particular attention to him,

but he is highly praised for espousing the cause of the Shi'ahs. He seems to be identical with Burhân Nizâm Shâh of Aḥmadâbâd (A.H. 914-961 = A.D. 1508-1553), a staunch supporter of the Shi'ah religion, who, according to Firishtah, rejected the names of the Shihâbis from the Khuṭbah, and substituted those of the Imâms, engaged Shi'ahs to abuse and curse the first three caliphs and their followers, and took other severe measures to persecute the Sunnis.

ABDUL MUQTADIR.

